



THE EARL OF DALHOUSIE.

Home & Macdonald Lith.

DISRUPTION WORTHIES

A Memorial of 1843.

With an Historical Sketch of the Free Church of Scotland
from 1843 down to the Present Time

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LEAVING THE MANSE: A MEMORIAL OF THE DISRUPTION* •

VOLUME II.

EDINBURGH
THOMAS C. JACK, GRANGE PUBLISHING WORKS

(Successor to A. Fullarton & Co.)

LONDON: 45 LUDGATE HILL



The Earl of Dalhousie, K.C.



HIS nobleman, for more than forty years, from 1831 to 1874, lived in the public eye, taking an active and influential part in all the stirring and important questions—civil and ecclesiastical—which agitated the country during that eventful period.

As one of the Disruption Worthies, this memoir has principally to record the services which he rendered to the Church. Yet the nature and importance of these services cannot be fully understood without adverting to his position in society, and to his political career.

He was lineally descended from two of the oldest families of Scotland—the Ramsays of Dalhousie and the Maules of Panmure, both famous in Scottish story. The Ramsays of Dalhousie trace their descent to the days of David I. Nearly two hundred years ago Allan Ramsay the poet wrote of the Earl of that day—

“Dalhousie of an auld descent,
My pride, my stoup, my ornament.”

And throughout their history, down to the subject of this memoir and his cousin and immediate predecessor, the Governor General of India, the Ramsays have been represented by many famous names, not unworthy of the poet's praise.

The Maules of Panmure are of an equal antiquity, tracing their

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descent to the days of William the Conqueror. In 1224, one of the Maules married Christian,* the heiress of the Panmure estates. As a race the Maules seem to have been distinguished by great strength of will, determination of purpose, and unwavering fidelity to every cause they espoused. On the death of one of the heads of the House of Maule without issue, the estates of Panmure passed to his nephew, the seventh Earl of Dalhousie. At his death the estates of Panmure were inherited by his second son, the Hon. William Ramsay, who then assumed the name of Maule. In token of his admiration of the great Whig statesman, Charles James Fox, he named his firstborn son, the subject of this memoir, Fox. This early dedication to political principles was fully accepted by his son in after life.

Fox Maule was born in Brechin Castle, 22d April 1801. He was educated at the Charter House, London. In 1819 he received his commission as ensign in the 79th Regiment of Cameron Highlanders. It is not a little characteristic of the man that, when he joined his regiment in Edinburgh Castle, he used after drill to doff his uniform and attend the Humanity Class in the University, and at the close of the session carried off the prize for Latin declamation.

For some years he served in Canada on the staff of his uncle, the Earl of Dalhousie. The practical knowledge which he then acquired of military duties and of a soldier's life was eminently useful to him as a member of Parliament, and especially as Secretary at War during the latter part of the Crimean war.

In 1836, having attained to the rank of captain, he retired from the army, and having married the Hon. Montagu, daughter of the second Lord Abercrombie, he took up his residence at Dalguise House, on the banks of the Tay, near Dunkeld. This was his home for twenty years. Being then thirty years of age, in the freshness of manly strength, fond of society, and devoted to field sports, his life might long have been one

* A name still nobly represented in the family.

of mere pleasure. But those were the stirring days of the Reform Bill when Scotland was excited to an unusual degree. Fox Maule caught the enthusiasm of the times, and issuing from his Highland home, plunged with his whole heart into the midst of the first election for Perthshire, canvassing in favour of his friend, the Marquis of Breadalbane, then Lord Ormelie. It was greatly owing to his indefatigable and persuasive efforts that the contest was won. The die was then cast. His aptitude for a political life was manifest at once. As he afterwards said, "I was politically born then." At the next election, in 1834, he was returned as member for Perthshire. Having lost his seat at the next election, he was returned for the Elgin Burghs. Having resigned his seat for the Elgin Burghs, he was elected by the city of Perth, which he continued to represent for ten years, until he was called to the House of Lords after his father's death.

But Fox Maule was more than an ordinary member of Parliament. During his Parliamentary career he filled several important offices of State. He was successively Under-Secretary for the Home Department, Vice-President of the Board of Trade, President of the Board of Control, and twice Secretary at War. He was also a Privy Councillor. On the overthrow of the Aberdeen Ministry in 1855, on account of the alleged mismanagement of the Crimean war, Viscount Palmerston was called to the helm of affairs, and Lord Dalhousie, then Lord Panmure, was selected by him to extricate the War Department from the difficulties in which it had become involved. His Lordship fully justified the confidence reposed in him, and by his good management and persevering labours, the British army was at the close of the war in a more effective state than at its commencement. His administration at the War Office was eminently successful. One of his first achievements was so to minimise and regulate the use of the lash as speedily to lead to its entire abolition. He introduced the system of competitive examination for commissions, which has tended so much to raise the standard of military education.

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He also reduced the period of enlistment ; and in many ways promoted the comfort of soldiers.

The position which he had earned for himself as a public man was manifested when in 1842 he was elected as Lord Rector of Glasgow University, though his opponents were the Marquis of Bute and the Duke of Wellington. In token of his sovereign's favour, he was appointed Lord-Lieutenant of Forfarshire, and made Knight of the Thistle and Knight Commander of the Bath. Midway in his political career, when after twenty years' service in the House of Commons he took his place in the House of Lords, a farewell banquet was given to him by his constituents at Perth. Lord John Russell said of him : " During the whole time I was at the Home Office, and since which I had to conduct in a higher sphere the affairs of the nation, I have derived the greatest advantage from the sentiments, the intelligence, the perseverance, and the ability of my noble friend. But all this would not have so recommended him had I not been satisfied that he is thoroughly impressed with the great maxim of the great statesman (Mr Fox), from whom he has derived his name, that what is morally wrong cannot be politically right."

Educated in England, for ten years actively occupied in military duties chiefly in Canada, surrounded by social enjoyments, and then plunging into political life, it seemed unlikely that Fox Maule would interest himself in the ecclesiastical questions that then agitated the Church of Scotland. Perhaps till he entered public life they had never engaged his attention. And probably at that time he might have thought it most unlikely, that he would ever take any prominent part in religious questions. Various influences, however, prepared his mind and led him on. Among the earliest and most powerful of these was the teaching and example of a pious and much-loved mother. As the excitement of the first election after the Reform Bill led him into the arena of political life, so there were external circumstances which forcibly

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drew his attention to ecclesiastical affairs. Dr Chalmers was urging his scheme for church extension on the notice of the legislature when Fox Maule entered public life. As Under Secretary for the Home Department, Scottish affairs were largely submitted to his consideration. Being thus brought into contact with such men as Drs Chalmers and Guthrie, he could not but feel their influence. Again, at the election for Perthshire, in 1834, when he secured his seat in the House of Commons for the first time, the question of non-intrusion occupied so prominent a place, that both parties found themselves constrained to profess themselves to be friendly to the popular side of that question. This may have been his first introduction to the subject. But from the professions then made he never swerved nor drew back. In addition to this, the disputed settlements of Lethendy and Auchterarder, both in Perthshire, must have led him more thoroughly to consider the principles which were involved. But however this may have been, from that date Fox Maule was the zealous friend of all philanthropic and missionary enterprises, and the staunch supporter of the rights and principles for which the Church was then contending, the refusal of which led to the Disruption.

When the conflict thickened, and the Church refused to obey the orders of the civil courts in regard to spiritual things, Sir Robert Peel, in 1842, in his place in the House of Commons, accused the Church of Scotland as "defying and opposing the law." "This attack," writes the author of the "Ten Years' Conflict," "was not unanswered. It called up one whose enlightened and unflinching advocacy of the great scriptural principles, and constitutional privileges for which the Church was contending, had earned for him the gratitude and esteem of all who venerate the work of the Scottish Reformers, and who know how to appreciate that integrity and manly firmness of character, which fears not to avow honest convictions, and to defend them wherever they may be assailed. It is told in Scripture, to the honour of Onesiphorus, that even at Rome he was not ashamed of Paul's chain. It will be told, in the ecclesiastical

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history of his country, to the honour of Mr Fox Maule, that he was not ashamed to identify himself, even in the House of Commons, with the calumniated Church of Scotland." "If," said he, in replying to Sir Robert Peel, "that Church had set itself up against the law of the land in matters of civil right, he would be the last man to stand up in its defence. But the General Assembly of the Church of Scotland had over and over again declared, that as far as civil rights were concerned, it would bow implicitly to the decisions of the land. All that the Church and the General Assembly had done was to say that, while on the one hand they obeyed the law as to benefices—still, they owed a duty to a higher authority than man when they inducted to any portion of their Church an individual who had a cure of souls."

No better estimate can be formed of the position which Fox Maule had earned for himself in Parliament, and of the confidence which the Church reposed in him, than is manifested in the fact, that when, after ten years' conflict, the Church resolved to make a last appeal to the Legislature to inquire into and to redress its grievances, by special appointment of the Commission he was requested to bring the matter before the House of Commons. On 7th March 1843, little more than two months before the Disruption, he did so in a speech of singular power and lucidity. "No Free Churchman can read without unfeigned gratitude the clear, intelligent defence of her position and privileges made by Mr Fox Maule in the House of Commons. His statement of the independent spiritual jurisdiction of the Church on the occasion referred to may be read at the present day with interest and instruction, and shew what a just and true grasp his mind had taken of the controversy which terminated in the Disruption." *

His motion for inquiry in the House of Commons was rejected by a majority of 135. "It is not undeserving of notice," writes the author of the "Ten Years' Conflict," "that of the thirty-seven Scottish members

* Minute of the General Assembly of the Free Church on the death of Lord Dalhousie.

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who were present, twenty-five voted with Mr Maule. It was not therefore simply the voice of Scotland's Church, but the voice also of her national representatives that was that night overborne in the British Parliament. The fact is one which an impartial posterity will mark and remember." It is not a little remarkable that on the 6th of July 1874, the very day of Lord Dalhousie's death thirty-one years later, the debate on the Patronage Bill took place in the House of Commons. On which occasion it was fully acknowledged by all parties that the statesmen of 1843 had grievously erred in refusing to make such concessions as might then have satisfied the just demands of the Church.

The same evening on which Fox Maule brought this subject before the House of Commons, a great public meeting was held in the City Hall, Glasgow. Dr Thomas Guthrie then said :—

"The last battle is now at this moment fighting on the floor of Parliament. The voices of Maule, Rutherford, and Stewart—and I can hardly mention, in that House of five hundred men, more than these three that will stand up for our rights—they are now pleading our cause; and did I not know that God rules on earth as well as in heaven, you might write 'Ichabod' already on the brow of Scotland. I confess I have no hope. My motion says it is our duty to use every lawful effort to avert this calamity. Now we have used every lawful effort. We have petitioned, we have remonstrated, we have negotiated. . . . We have resolved never to give up our principles. We shall give them their stipends, their manses, their glebes, and their churches. They are theirs, and let them make 'a kirk or a mill of them.' But we cannot give up the crown right, of Christ; and we cannot give up our people's privileges. . . . If this night they say, 'You must sell your birthright for a mess of pottage,' then I say I am done for my lifetime with the Establishment."

"And so," wrote Dr Guthrie at a later period, "we went forth under the old banner to enjoy that freedom without the Establishment which we were denied within its pale."

Fox Maule was not wanting in the day of trial. He entered at once into all the preparations for the new state of the Church, and with an unflagging interest and most loyal enthusiasm continued his services to the last. No doubt his rank and public position lent value to his

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adherence and services ; “but, apart from this, the warmth, the intelligence, the sagacity, the inherent weight of his counsels, the effective character of his advocacy, and the munificent liberality he displayed, gave him a prominent place among the leading and most trusted advisers of the Free Church.” For thirty years he was returned by the Free Presbytery of Dunkeld as their representative elder to the General Assembly, and took an active part in its proceedings. After the Disruption, when so many proprietors refused sites for the building of churches and manses, it was mainly through his firm, but calm, speeches in Parliament that the difficulty was surmounted.

At the time of his lamented death it was well said, “It is no secret—the fact was made so public in many ways that there need be no delicacy in recalling it—that during the latter years of his father’s lifetime, the relations of Mr Fox Maule towards him were exceedingly constrained and uncomfortable. It is proper to mention, however, that the cause of disagreement was well known to be highly honourable to the son. Its existence was the cause of bringing out, in a variety of ways, the firmness, the chivalry, and the good sense that were embodied in his character. In one way, this disagreement was connected with family and private arrangements. In another, it was of a more public nature. His property was left in a condition that, in the case of a person endowed with less of manliness, generosity, and clear-headedness, would have led to much embarrassment and unpleasantness. He avoided this by taking his tenantry into his confidence at once, and laying down rules as to the re-letting of his farms, which they cordially acquiesced in. His rental was enormously increased during the period of his administration, and yet there was, by common consent, no better, fairer, or more liberal landlord. The social qualities of his lordship were of the rarest order. He was the life of every circle in which he appeared. There was about him an irresistible charm of manner ; high and low alike owned the spell.” By Her Majesty he was esteemed as a friend. In London society he was

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always welcome ; in his own county everybody was proud of him, and he knew almost everybody, and could make himself at home with them, whatever their rank or station. This picture, however, is not complete unless it be added that none could be more stern or repellent in his manner to mere *tuft-hunters*, or to those of whose character or conduct he disapproved. Firm in his opinions, and determined in action, he had many opponents. Yet transparently honest in his convictions, and genial in his manner of expressing them, he had few, if any, lasting enemies.

During the last seven years of his life, Lord Dalhousie spent the winter at his charming villa at Cannes, on the shores of the Mediterranean. There he made arrangements, without expense to the Church, for the maintenance of Presbyterian worship, which he loved so well. During the last two winters of his life the writer of this memoir officiated there, and bears most loving and willing testimony that, on Sabbaths and week days, he had no hearer more regular or appreciative, nor any who took a more lively interest, not only in the temporal prosperity of the congregation, but also in the spiritual welfare of its members. Though with characteristic modesty he sensitively shrunk from a loud profession of high personal religion, the depth, the earnestness, and the solemnity of his piety were manifest to all those to whom, in confidence of private conversation, he felt himself at liberty to open his heart.

After the death of his wife, in 1854, the honours of his house were done by his sister the Lady Christian Maule. Brother and sister never loved each other more truly or tenderly. His latest energies were spent in the service of the Free Church. Hastening home from Cannes, at that season in its richest beauty, he attended, and took his wonted part in the meetings of the General Assembly at the end of May. In June he was in his place in the House of Lords, and took part in the debate on the Patronage Bill. Towards the close of the same month he laid the foundation stone of the new Free Church at Dunkeld. Full of vigour

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and of cheerful, though chastened hope, apparently in better health than for many years, it seemed unlikely that the end of his earthly career was so close at hand. On 24th June, accompanied by the Lady Christian Maule, he went to pay his respects to his sovereign at the Bridge of Dun station as she passed on her way south from Balmoral. The same evening he was taken ill, and on the 6th of July, in the seventy-fourth year of his age, he died in Brechin Castle in the same room in which he had been born.

Though hopes were entertained of his recovery by his medical attendants, he anticipated the issue from the first, and trusting to the merits of Christ, he calmly waited to know the will of God. At the commencement of his illness, to one of whose love he was well assured, he sent the message, "Pray for me—but whatever the issue may be, all is well." Among his last words, in reply to a question as to the grounds of his hope, he said to his pastor.

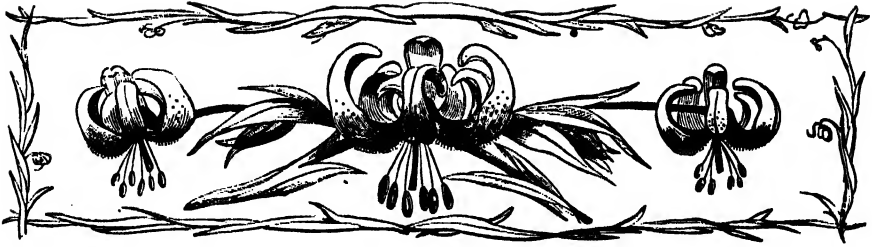
"Rock of Ages, cleft for me,
Let me hide myself in thee."

Many touching incidents might be given illustrative of the warmth and tenderness and humility of his heart, did not delicacy towards the living and the dead, in the meantime, forbid it. "It will be many a day ere the Free Church find a man to serve her with such devotion and capacity."

Dying without issue, he has been succeeded in his Scottish titles by his cousin, Vice-Admiral George Ramsay, second son of the late Hon. Lieut.-Gen. John Ramsay, fourth son of George Eighth Earl of Dalhousie.

· W. G.





Alexander Dyce Davidson, D.D.



THE Memorial Tablet which stands in the Free West Church, Aberdeen, bears the following inscription, which sets forth in few words the leading outlines of a devoted but uneventful life :—

IN MEMORY OF
ALEXANDER DYCE DAVIDSON, D.D.,

MINISTER OF THIS CHURCH

BORN IN ABERDEEN 8 MAY 1807

ORDAINED MINISTER OF THE SOUTH CHURCH 3 AUGUST 1832.

TRANSLATED TO THE WEST CHURCH 5 MAY 1836.

SEPARATED FROM THE ESTABLISHMENT AT THE DISRUPTION ALONG WITH
A LARGE CONGREGATION, 23 MAY 1843

OPENED THEIR CHURCH IN BELMONT STREET 28 JANUARY 1844

REMOVED TO THIS CHURCH 14 FEBRUARY 1869 •

AND AFTER LABOURING SUCCESSFULLY FOR NEARLY FORTY YEARS AS A
PREACHER OF CHRIST'S RIGHTEOUSNESS TO WARMLY-ATTACHED
FLOCKS HE FELL ASLEEP 27 APRIL 1872

DECLARING " HIS TRUST TO BE IN THE GREAT SALVATION AND
THE GLORIOUS REDEEMER."

These lines sufficiently sum up the life of Dr Davidson. For his long,

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laborious, and successful career was spent among his own people. He was a pillar of the Free Church ; and he was one of the best preachers of a day that saw many famous preachers. But he was not a man of affairs. He took no part in public life : if ever minister spent his whole time and strength on a congregation, Dr Davidson did. These memorial lines, therefore, with the addition of his marriage, but long loneliness, caused by the early death of wife and child, contain all that can be called biography of this able and excellent minister.

A volume of lectures on "The Book of Esther," which the writer of these lines heard in the old Free West Church, in the winter of 1858, and which made an exceptionally deep impression when delivered, was the only work Dr Davidson published. Indeed that volume, along with a volume of sermons edited by one of his executors, and published in 1872, is all of the rich treasures of Dr Davidson's study that has seen the light. To the latter work a preface was drawn up by the loving and dutiful hand of Mr Francis Edmond ; and it is simply a perfect model of what such things should be. But it is referred to here, not for its own sake, but because it supplies us with material whereby to estimate somewhat the noble and unflagging life of this honoured minister in the sphere he had chosen for himself—the pulpit. It is an inspiring thing to read and ponder the pages of this preface, where the editor has done all ministers the service of letting them see how his minister wrought for his pulpit. A table is here given of 1800 lectures and sermons, carefully prepared and fully written out, ready for the West Church pulpit, and therefore ready for the press. To those who know what a lecture or sermon cost Dr Davidson, the reading and consideration of pages 6 and 7 of Mr Edmond's preface will administer a humbling reproof, or a fresh impulse to faithful work, according to their own fulfilment of their pulpit duties.

Of course Dr Davidson could not have done such work, and so much of it, had he not resolved to give up his whole time, and thought, and

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strength to it. He might have been the most influential man in the affairs of the city in which he was so much loved and revered, but he retired from all public and social life, that he might discharge fully the office to which he was ordained. Dr Davidson was never so happy as when he was at work in his study. Perhaps he denied himself needful relaxation in his unceasing care for each Sabbath's work. Considering his power and popularity as a preacher, it was often remarked how little he was from home; and we have heard it told by ministers whom he assisted at communion seasons, how resolute he was in getting home by the first opportunity after his work was done. He would on no account lose a day from the work he loved so well, and consequently fulfilled with such signal success.

Dr Davidson's facility in composition was very great, and it was no doubt largely the result and reward of the honest, regular, daily work he performed through a long and happy ministry. His methods of composition were such as we might have expected from the mental characteristics and scholarly habits of the man. He wrote only after the greatest industry in preparing his matter, but when he once sat down to write, his work immediately took on its peculiar neatness and accuracy. It passed in the first draft from under his hand in a state of correctness and finish to which he could add nothing. Happy workman! He never needed to recast and correct, to destroy and restore! Indeed, he has been heard to say that he never drafted a discourse in his life. With such gifts and habits, natural and acquired, we come to see how it was possible that every Sabbath he went up to the pulpit with his work so thoroughly prepared, and carried to, and sustained at, such a high level of theological and homiletical excellence.

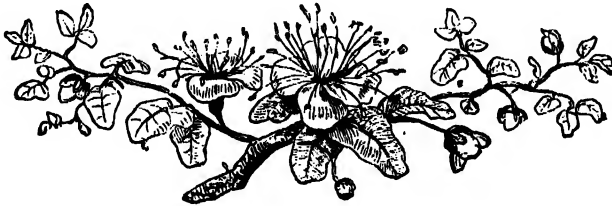
There was one part of his daily pulpit work which always was particularly, and indeed unapproachably, well done. It was his regular practice to give a running commentary on the passage of Scripture read each Sabbath morning. In few, sagacious, clear, and suggestive words

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he laid open the sense and bearing of the passage read, and that in a space of time that did not seem to add materially to the mere reading of the verses. But this, too, was only another result of those habits of mind which ruled and shaped all his life. Careful preparation, method, and a fine sense of fitness and proportion, were all characteristically displayed in this incidental looking exposition.

It could not but be that offers of promotion to offices of wider theological influence, and other preferments and promotions, should be set before such a man ; but his quiet and retiring manner of dealing with all personal and public matters made these offers to be little heard of. Thus it was that Dr Davidson lived and laboured, and died in the city which had given him birth, and which is so justly proud of, and grateful for, his memory.

A. W.





ALEXANDER DUFF, D.D.

Home & Macdonald Ltd



Alexander Duff, D.D.

AMONG the men who in 1843 laid the foundation of the Free Church, there was not one who occupied a more prominent position in the eyes of the Church and of the world than Dr Duff. The course which he and his brother missionaries might adopt on hearing of the Disruption of the Church was awaited with considerable anxiety on both sides, because it was felt that the adhesion to one party or the other of such a body of men would be, to a certain extent, a testimony in favour of the party to which they might adhere. There was not only anxiety but uncertainty as to the course which the missionaries might consider it their duty to pursue. Separated by distance, and by their views regarding the relation in which they stood to the Church as a whole, they had avoided any public declaration of their sentiments concerning questions which were still matters of "conflict" within the Church whose representatives they were. It so happened also that the two Conveners of the Foreign Missions who held office before the Disruption—Dr Inglis and Dr Brunton—belonged to the Moderate party; and between them on the one hand, and Dr Duff and his colleagues on the other, the most amicable relations had uniformly subsisted. In fact, Dr Gordon was the only man who held an important official position in the Home Administration of the Foreign Missions that cast in his lot with the Free Church. I have understood that it was with very real

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satisfaction that the Glasgow Assembly received the announcement that all the missionaries of the Church of Scotland, to Jews and to Gentiles, unhesitatingly adhered to its *Free* section.

It were impossible, and happily it is unnecessary, to give here any full biographical notice of Dr Duff. His public life is universally known, while his private life was that of the loving and beloved husband and father, the genial friend, the wise counsellor, the beneficent helper. At home alike in the lordly hall, in the gatherings of the learned, and in the dwellings of the humblest, he maintained in all his intercourse with his fellow-men, in a very unusual degree, the distinctive character of the Christian man, the Christian minister, and the Christian missionary. Naturally somewhat impatient of contradiction, and with his whole soul possessed with convictions on the only subjects on which he cared to speak, the first impression that he made on strangers was apt to be that he was a man of overbearing dogmatism. But gradually the impression wore off, and those who came to know him well beheld in him the simplicity of the child, united with the fire of the zealot, and an ardour of love which called forth their earnest love in return.

His public life was nearly equally divided into two parts—in India and at home. It is impossible to over-estimate the importance of the former. His style of eloquence was precisely fitted to captivate the Oriental ear, and influence the Oriental mind. With a large range of knowledge, and immense power of acquisition, and unequalled faculty of retention, he knew how to turn this to account in convincing the understanding and gaining the affections of all with whom he came into contact. He was essentially the orator. Even his ordinary letters were orations. The consequence of this is, that those who never heard him speak must deem his writings somewhat turgid, overlaid, as regards their matter, with imagery, and in respect of style, with superabundant adjectives and epithets. But those who can remember him, as he poured forth a stream of eloquence, now dashing impetuously and almost

furiously over all obstacles, now gliding in glittering beauty between its banks, will not fail to recognise in his writings masterpieces of eloquent oratory. He was, of course, as a missionary, more occupied with the defence than with the exposition of the Christian system. But he was a powerful preacher. Ever handling the Word of God with profoundest reverence, and deeply penetrated with a sense of the unspeakable preciousness of revealed truth, he brought all his great powers into requisition in order to commend that truth to others.

His work at home was a continued effort to arouse a slumbering Church to a sense of its duty and its privilege, as put in trust of the sacred deposit of the Gospel for the benefit of the world. This was his one theme, and in handling it he was instant in season and out of season. Whether in his professorial chair, in church courts, in the pulpit, in private intercourse with all classes of men, or in doing from day to day the work that lay to his hand as Convener of the Foreign Missions Committee of the Free Church, he lived for this end, and cared not to live if he could not promote it; and for the furtherance of this end he had both the will and the power to cultivate habits which might seem almost contrary to his nature. But, indeed, his nature was many-sided. With all the exuberance of his fancy, and the apparently uncontrollable flight of his imagination, he had a singular power of mastering details, and forming conclusions as to their bearings upon matters of business. It will perhaps surprise some to be told that he was a man of remarkably accurate and painstaking business habits. Endowed with unlimited power of work, sustained by over-mastering zeal, even during the later years of his life, which were years of great physical pain and suffering, he spent long sleepless nights in meditating on his work, and reverentially dealing with his God and Saviour respecting the establishment of His kingdom in his heart and in the world; while day after day, he resumed his patient toil, ever glad to spend and to be spent in doing the work of the Master whom he served with the service of ardent love.

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Of the men of our age regarding whom our children will be proud to tell their children and their grandchildren how they walked in our streets, and how they pleaded from pulpit or from platform for God with men, and for men with God, there is no one who will be held in fresher or holier remembrance than Dr Duff. He rests from his labours, and his works do follow him. And over most of his compeers and associates he had this advantage: their work, all-important as it was, could not but be to a considerable extent of a denominational, or, at the most, of a national character. But the work of Dr Duff was catholic in the widest sense. His heart was set upon the evangelisation of all the world; his influence was felt over all the Churches.

We shall now append a mere chronicle, consisting of little more than the dates of the principal events of Dr Duff's life.

He was born at the farm-house of Auchnachyle, in the parish of Moulin, Perthshire, on the 25th of April 1806. His parents were not only sincere Christians, but were earnestly interested in the cause of God, and the spread of the Gospel all over the world. To their influence and their prayers he ever acknowledged himself a debtor for all that he was enabled by the grace of God to become and to do. When eight years old he was sent to school, and after that early age he was but seldom, and for short times, in his father's house. After receiving the ordinary primary education in the parish school of Kirkmichael, and the usual secondary instruction in the Grammar School of Perth, at the age of fifteen he became a student in the University of St Andrews. From many testimonies it is manifest that here he made the most of his golden opportunities. In all his classes he held a high place, in some, the highest. He attended as a student the first course of lectures which Dr Chalmers delivered as Professor of Moral Philosophy in St Andrews, and the genius of the student caught an enlivening spark from the genius of the teacher. Under the genial auspices of this teacher and friend, he entered upon a course of study and of missionary effort, which closed only with his life.

ALEXANDER DUFF, D.D.

Immediately after the close of his University course, he was licensed as a preacher, and was straightway appointed by the Foreign Missions Committee of the Church of Scotland as the first Missionary of the Church to India. His appointment was sanctioned by the General Assembly of 1829, and he was ordained to the office of the ministry on the 12th of August. After a disastrous voyage, and two shipwrecks, in one of which the *Lady Holland* was totally destroyed, he landed in Calcutta on the 27th of May 1830, and immediately began the great work with which his name will ever be associated. This is not the place either for the exposition of, or the apology for, that work. In the day of India's regeneration, when its converted millions shall stretch out their hands to God, the arrival of Duff on her shore will be acknowledged to have marked an important epoch in the national and spiritual history of that great land. The hand of God was in it. Never before or since was there a time so opportune for the great experiment which Duff instituted; never before or since was there a man so qualified to conduct that experiment to a successful issue. In the doing with his might what his hand found to do, the young missionary "lighted the candle at both ends," and after little more than four years of bright burning, it was all but burnt out. By the middle of 1834 he was prostrated with illness, and was carried on board a homeward-bound ship. Immediately on his arrival at home, though still in an extremely feeble state of health, he began the work of pleading the cause of missions all over Scotland, and inaugurated a movement which has already accomplished much, and is destined to accomplish far more, towards placing the Church of Christ in the position which her Divine Head designed her to occupy towards the world which He came to save. He returned to India in 1840, and at once resumed his labours in the Mission which he had been honoured to found. These labours we cannot describe in detail. They were abundant, and very various.

The event which gives its special character to the present publication,

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the "Disruption" of the Church of Scotland, was met by Dr Duff as all who knew him might have expected that he would meet it. He and his colleagues might have misgivings as to the ability of a portion of the Church to bear the cost of those operations which had been regarded by some as too heavy a tax to be paid by the undivided Church; but they had no hesitation as to the course of duty; and hence the name of Dr Duff stands in the roll of "Disruption Worthies." The work of the Mission went on without interruption; and neither missionaries, nor converts, nor students, had more to suffer than the painful breach which divided them from many friends with whom they had hitherto been united. The death of Dr Chalmers, in 1847, led to great anxiety. The position which he had occupied in the Free Church, all felt, could never be filled by another. Men when they met were engrossed with the momentous question as to a successor to him in his office as Principal and Professor in the Edinburgh College. The response was gradually given more and more distinctly, that if Duff would accept it, he was the man. A proposal was accordingly made to him by the Commission of the General Assembly that he should return home and be appointed to this office. This proposal he felt himself constrained to decline. But, believing that one object that the Church had in view in making it was, that he might carry forward the work which he had begun as an advocate of the Mission cause, he consented to visit this country, and prosecute that work for a time. In order to prepare himself for it, he made an extensive tour over India, of which he had not till then seen much, and made himself acquainted, by personal observation, with all the work carried on in all its length and breadth. When this survey was completed, he left India, and reached home in May 1850. He now entered upon that course of exposition and advocacy of the cause of Missions, of which he had before given a foretaste, which may be said without exaggeration to have revolutionised the sentiment of the Church of Christ, not in

Scotland only, nor in the British Islands, but also on the European and American continents. It was in the beginning of 1854 that he visited the latter continent. No pen of ours can describe the enthusiastic character of his reception, or the blessing that accompanied his visit. Before this, in 1851, he had enjoyed the highest honour that is open to the ambition of a Presbyterian minister, the Moderatorship of the General Assembly of his Church. His superabundant labours in this country and in America were again a lighting of the candle at both ends. For a time he was laid aside from all work, and had to learn that God requires of his servants patience as well as action. He returned to India at the close of 1855, and resumed his work in his 50th year with as much energy as he had expended on it in his 24th. But this could not continue always. Repeated illnesses convinced him that his work *in* India must cease, and prepared him to accept an invitation which was addressed to him to return home and work *for* India, and for the world, as Convener of the Foreign Missions Committee of the Free Church. This was to him a great disappointment. He had often spoken to the writer of his desire to "die in harness," and to lay his bones to mingle with the clods of his beloved Gangetic valley. Reaching Scotland in August 1864, he entered with characteristic energy on the work of his new office. How faithfully and how laboriously he discharged his duties is known in the general to all the Church, but the writer may be excused the egotism of saying that he alone knew it to the full extent, from the circumstance that he was for several years associated with him as Vice-Convener. By the generous liberality of a few friends he was enabled to present to the Church a sum of £10,000 for the endowment of a Chair of "Evangelistic Theology;" and, says his biographer, "When the General Assembly of 1867, with whom the appointment of the first Professor rested, could not agree as to which of two experienced Missionaries, from Calcutta and Bombay, should be appointed to it, Dr Duff was most unwillingly compelled to accept the appointment by the

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unanimous call of his Church." Thus he became at last a Professor in that College, of which he had fifteen years before declined to be a Professor and Principal. In 1873 he had the unique honour conferred on him of a second election to the Moderator's Chair of the General Assembly, and that at a trying time in the Church's history. When the Assembly of 1874 had to appoint a Principal of the New College in succession to Dr Candlish, many of the friends of Dr Duff deemed that he was the fittest man to be appointed to the office. He did not desire the appointment, but when he had consented to be nominated, he was certainly disappointed, and perhaps for the moment somewhat embittered, when he found that his appointment, if it took place at all, would not be unanimous. He therefore declined to be proposed. It were altogether out of place to revive the controversy here, and out of time to revive it anywhere. I have no doubt that Dr Duff received this disappointment as a gift of his Heavenly Father, and that it contributed to that which had long been the strongest desire of his heart, his growth in holiness, and in submission to his Father's will.

During the sitting of the Assembly of 1876 Dr Duff met with a severe accident, from the effects of which I do not think that he ever fully rallied. From that time his friends anticipated that the day of his departure would not be distant. For many months he suffered from one affection after another, and, when the College session opened in November 1877, he was obliged to acknowledge to himself that he could not discharge the duties of his Chair. On the 12th of February 1878 came the end of a career marked by unflinching faithfulness to the cause of God and of man, a career whose track will not soon be obliterated from the sands of time, and which will be remembered, to the praise of God's grace, in the anthems of eternity.

His remains were reverently laid beside those of his loving and beloved wife, who had predeceased him by twenty-three years.

T. S.



HENRY, DUNCAN, D.D.

Home & Man. Sonnet Lith.



Henry Duncan, D.D.

HENRY DUNCAN was born on the 8th October 1774, at the Manse of Lochrutton, Kirkcudbrightshire. He was the third son of the Rev. George Duncan, minister of that parish. His paternal grandfather, a native of Aberdeen, was also minister of Lochrutton, and was drowned when bathing in the loch, soon after his son had been licensed to preach the gospel. Perhaps no minister of the Church of Scotland was ever so closely connected with its clergy as the subject of this sketch. Before he was past middle life, he used to say that he was surely of the tribe of Levi, as he could trace his connection with no less than one hundred and fifty Scottish ministers; and before he died, he could have added considerably to that long list.

As a boy, Henry Duncan manifested those fine talents and amiable dispositions which afterwards raised him to distinction as a minister, an author, and a philanthropist. Having finished his preliminary education at the Grammar School of Dumfries, he went, in 1788, to prosecute his studies at the University of St Andrews. Having studied at that University for two sessions, he was sent to Liverpool, and became a clerk in an eminent banking firm, with a view to the mercantile profession. Under the patronage of his relative, Dr Currie, the biographer of Burns, he had the fairest prospects of success in business; but his decided taste for literature and the pursuits of a clerical life induced him

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to leave Liverpool, and study for the ministry of the Scottish Church. Yet the experience he gained in the Liverpool banking house was of great use to him in his after life. In 1793 he resumed his studies at the University of Edinburgh, and there he enjoyed the friendship of the Professor of Moral Philosophy, Dugald Stewart. His talents and general character commended him highly to the kind offices of that eminent philosopher. He also spent two college sessions at Glasgow, and specially profited by the profound and interesting lectures of Mr John Millar, Professor of Law. His last two sessions were spent in Edinburgh. At this period of his academic career he was elected a member of the celebrated Speculative Society, and became acquainted with many young men of high promise, among others with Henry Brougham, afterwards so famous in law and politics. He continued on habits of friendship and correspondence with this distinguished statesman during the greater part of his life.

In the year 1798 he was licensed to preach the gospel, and immediately received from the Earl of Mansfield the choice of two livings in his gift, both vacant at the time, Lochmaben and Ruthwell. He chose the latter, inferior though it was in value, because it appeared to be a more suitable field for his peculiar pastoral work and philanthropic experiments. And soon, as the minister of Ruthwell, he displayed that intellectual activity, fertility of resource, and fine benevolent spirit, which enabled him to do so much, both for the temporal and spiritual welfare of his people. He imported Indian corn from Liverpool for the supply of their wants during a time of great scarcity. He also effected, amidst not a little opposition, important social reforms, and in many ways sought to improve the habits and manners of his flock. During the time of the dreaded French invasion, he raised in his parish a company of Volunteers, of which he was appointed captain. On several occasions he put off his military uniform, to assume the clerical dress, and enter on the duties of the pulpit. As his views of divine truth and the nature of

the pastoral office grew deeper and more spiritual, he ceased to regard with much satisfaction this part of his career; but his loyalty and patriotism did not suffer from his progress in personal religion.

In 1808 he commenced with a few literary friends the publication of the "Scottish Cheap Repository Tracts," which were intended to furnish sound instruction to the common people. The best of the series were written by himself, and by far the best of all, "The Cottage Fireside," was soon published separately, and attained great popularity. In point of spirit, pathos, and humour, it has never been surpassed by any composition of its class. Soon after this period he started the *Dumfries and Galloway Courier*, of which for seven years he was editor. Under his management, and the more professional control of his successor, Mr John MacDiarmid, this paper reached a very high position among Scottish journals.

As the advocate of the Bible Society, when it was a new and struggling institution, as an enlightened educational reformer, and the champion of every cause that appeared to bear upon the real welfare of the country, the minister of Ruthwell gradually became highly distinguished among his brethren; and at length, in 1810, his practical philanthropy took a form which made his name known over the whole country. In that year the first SAVINGS BANK was instituted at Ruthwell, and by the indefatigable exertions of its founder, the merits of banks of the kind for popular use were speedily acknowledged by statesmen and philanthropists of all classes. The first Act of Parliament to encourage and facilitate the institution of such banks was passed mainly through Mr Duncan's personal efforts in London among members of both branches of the Legislature. By pamphlets, lectures, and other appliances, he rapidly made known the claims of Savings Banks over the whole island. Before long, he had the satisfaction of seeing such banks instituted in many places, and carried on with high success. For his great exertions and large personal outlay in connection with this new

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and noble system of Savings Banks, he never received any public reward. His letters and parcels, chiefly on bank business, one year cost him more than £80; yet he cheerfully bore such a heavy burden in the service of his country.

At this period he published another excellent tale of humble Scottish life,—“The Young South-Country Weaver,” a fit sequel to “The Cottage Fireside.” A number of years later (1826) he published, anonymously, a work of fiction in three volumes, “William Douglas; or, The Scottish Exiles,” intended to counteract Sir Walter Scott’s aspersions on the Covenanters in “Old Mortality.” This was hailed as a work of real genius, and was remarkably well received by the Scottish public.

In 1823 Mr Duncan received the degree of D.D. from the University of St Andrews, in recognition of his philanthropic labours and literary merit. It was not till 1836 that the first volume of his chief literary work, “The Sacred Philosophy of the Seasons,” made its appearance. It was rapidly succeeded by the three others; for a volume, containing papers for every day, was devoted to each Season. The work, written in a popular and devout, yet truly philosophic spirit, rapidly ran through several editions, and was long a great favourite with the public. The philosophy is by no means yet out of date, and most of the papers are as fresh and useful as when they first appeared. No better work of its class than “The Sacred Philosophy of the Seasons” is to be found in British literature.

Dr Duncan rendered a service of the highest kind to the antiquarian world by his discovery and restoration of the famous Runic cross, which, as erected and repaired by him, now stands in the garden of Ruthwell Manse. He made several beautiful models and drawings of this remarkable relic of antiquity, and wrote a learned description of it, which was published in the “Transactions of the Scottish Antiquarian Society.” No professed and experienced antiquary could have done greater justice to a monument about which volumes have been written since he first brought

it to light, and the mystery of whose Runic inscriptions has only of late been solved. To the same accomplished observer belongs the credit of having intelligently brought before the geologists of Great Britain the footmarks of quadrupeds on the new red sandstone of Corncockle Muir, near Lochmaben. This discovery constituted a new era in geology, and gave Dr Duncan an honourable place among the geologists of his day.

During the early part of his ministerial career, Henry Duncan was claimed by the "Moderate" party in the Church; but he gradually grew more decided in his evangelical sentiments, and cast in his lot entirely with the party of Dr John Erskine, Sir Henry Moncreiff, Dr Andrew Thomson, and Dr Chalmers. With the latter two eminent men he lived on terms of the warmest friendship. He contributed to the "Christian Instructor," when edited by Dr Thomson, and corresponded with Dr Chalmers on various subjects of Christian philanthropy. So early as 1827, he addressed a long and admirable letter to his old friend Mr Brougham, on reform in the Church of Scotland, especially in regard to Patronage. Afterwards, in 1831, he published in the "Christian Instructor" another letter on the subject, addressed to Lord Melbourne, the Home Secretary. In these letters, as well as in a third which he wrote by request to Lord Lansdowne, another of his college friends, he advocated that check on the exercise of Patronage which was in 1834 embodied in the famous Veto Act. If any man in Scotland was the real parent of that measure, which had such memorable consequences, it was the minister of Ruthwell; and in all the controversies to which it gave rise, up to the time of the Disruption, the same minister took a prominent part. Dr Duncan, though at times a graceful speaker, had no great talent for debate; but he wielded a powerful and practised pen on the popular side, and contributed not a little to the triumph of the Evangelical party in the Church. In 1839, when the "Ten Years' Conflict" was almost at its height, he was chosen Moderator of the General Assembly. This mark of distinction was amply merited by his varied

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services to the Church, of which he was an ornament, and by his eminent achievements as a patriotic philanthropist.

When the great conflict between the Church and the Civil Power ended in the Disruption of 1843, Dr Duncan unhesitatingly joined the Free Church, of which he became one of the fathers and founders. He was accompanied in his retirement from the Establishment by his two sons, George John Duncan, minister of Kirkpatrick-Durham, and W. Wallace Duncan, minister of Cleish; also by his two sons-in-law, Dr Horatius Bonar, minister of the North Church, Kelso, and the Rev. James Dodds, minister of Humbie. Few of his brethren made such sacrifices at the Disruption as Dr Henry Duncan. His manse, surrounded with gardens and grounds which he had laid out with exquisite taste, was one of the finest residences of the kind in Scotland. Everything around it had a history, or was endeared to him and his family by many hallowed associations. But he cheerfully left the charming spot, and took up his abode in a humble cottage by the highway side. He also met with much unworthy hostility from various classes of people in the parish and district, many of whom should have been specially forward to do him honour. He could procure no site for a church in the parish of Ruthwell, and was forced to accept of a site in the neighbouring parish of Mousewaid, kindly offered by the late Dr James Buchanan and Mrs Buchanan. By his energetic efforts a new church, manse, and school were erected free of debt; and at this day, along with an obelisk reared to his memory, they form a worthy monument of noble devotedness to high principle. Built on what has been called by the people, "Mount Kedar," they are conspicuous from various points of the railway between Dumfries and Annan.

This amiable and admirable man, on the appointment of the Rev. Alexander Brown as his colleague, removed, in 1845, with his family to Edinburgh; but, returning early in the following year to visit his much-loved people of Ruthwell, he was struck down by a deadly paralytic

HENRY DUNCAN, D.D.

attack while holding an evening prayer-meeting in the house of one of his old elders who still adhered to the Establishment. He was immediately conveyed to Comlongon Castle, the residence of his brother-in-law, Mr Walter Philips, factor of the Earl of Mansfield ; but consciousness only slightly returned at intervals, and in two days he calmly expired. The grief of his old parishioners knew no bounds at his death, and all classes of the people in the whole district lamented him as an eminent servant of the Lord, suddenly taken away from the scene of his lengthened and devoted ministry. He died on Thursday, the 12th February 1846, and was interred on the Tuesday following in Ruthwell Churchyard.

Dr Duncan thus died among his people, in the place he loved so well, and which will long be associated with his name. The cause of Evangelical religion, the principles of the Scottish Reformation, and the privileges of the Scottish Church, always found in him a faithful advocate ; and when the time of trial came in his old age, he gloried in the name and position of a Free Church minister. He was, in lifting up his testimony for precious principles, more severely tried than most of the brethren who left the Established Church along with him ; but, with characteristic cheerfulness and serenity, he bore hardship in the service of his Divine Master.

Dr Duncan was twice married, first to Miss Agnes Craig, daughter of the Rev. John Craig, his predecessor in the parish of Ruthwell, by whom he had two sons and one daughter ; and, secondly, to Mrs Lundie, widow of his early friend, the Rev. Robert Lundie, minister of Kelso. His son, the Rev. Wallace Duncan, died in 1864, as minister of the Free Church, Peebles ; his elder son, Dr George Duncan, who, on leaving Kirkpatrick-Durham, had been successively minister of the English Presbyterian Church at North Shields and Greenwich, and was for many years clerk of the Synod of that Church, died at Dumfries towards the close of 1868. His widow, the mother and biographer of Mary Lundie Duncan, and the

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author of many excellent works, a woman distinguished for her high talent and her consistent Christian usefulness, still survives in her honoured retirement. She belongs to a noble band of Christian workers who rendered great service to Evangelical religion during the past generation, all of whom but herself have been summoned to their blessed rest.

Dr Duncan was remarkable for the variety of his accomplishments. There was scarcely a literary or scientific subject that was strange to him, and he had an excellent knowledge of art in its various forms. His manual dexterity was something quite extraordinary, and was far above what is often connected with "a mechanical turn." He excelled in drawing and modelling, was a first-rate landscape gardener, and on different occasions proved himself an excellent architect. He had a great genius for sculpture, and delighted at times in producing specimens of that noble art. But in domestic life, and in all the refinements of a cultivated social circle, he eminently shone. His piety, his benevolence, his literary culture, and manifold social accomplishments, never failed to impress all who visited Ruthwell Manse in those days when, under his sway, it was a model of a refined and happy Christian home.

J. D.





JOHN DUNCAN, L.L.D.

Heath & Macdonald, Ltd.



John Duncan, LL.D.

JOHN DUNCAN was born in Aberdeen in 1796. He was a delicate, dreamy, clever, engaging, affectionate, high-spirited, and occasionally passionate boy, sometimes crying bitterly under the severity of paternal discipline, sometimes abruptly laughing aloud at the brightness or at the humour of his own hidden thoughts. His father, who was of strict religious principles, and a member of the Secession Church, was by trade a shoemaker, and meaning to bring up his son in his own calling, he set him on a stool beside himself. But manual labour was very irksome to the boy; and his father, whose character was extremely stern, had little patience for his blundering work, and no pleasantry to make shoemaking attractive. After a time he was released from this bondage, through his mother's intercession, and to his great joy was sent to the grammar school, whence he worked his way to the university, where, with a hard struggle, he supported himself by teaching.

In his college course he seems to have had the characteristics of his later years; acquiring great fluency in writing Latin, yet not distinguishing himself in the regular work of the classes, but labouring hard in his own fitful way in languages, literature, and philosophy. His insatiable love for languages grew side by side with an intense delight in philosophic speculation, into which he threw himself with an ardour that would recognise no barriers in heaven or earth. The ground of Revelation was

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lost, he sank down through unbelief, deism, pantheism, into material atheism; and man was in his eyes a mere animal, like the other beasts, living only to go through the degrading sameness of the daily round of nature's wants and supplies, "born to eat, and to drink, and to digest, and to die." Atheism had not on him the effect of exciting pride in man's greatness; but, on the contrary, he was deeply mortified at his own littleness and the littleness of all humanity, for man without God and without immortality, presented to him nothing to interest, to admire, to respect, or to love.

His inward history is inseparable from his outward life, both on account of its marked and singular character, and because he was remarkably communicative about those personal transactions in the region of the great unseen, on which most men are apt to be reserved. Along with deep abstraction, he had an irrepressible love of intercourse with others, which often took the form of asking prayer for relief in doubt about his own salvation, but sometimes also of narrating the mental facts of his past life. Chief among these were three outstanding events—his deliverance from atheism, his conversion, and his recovery out of spiritual declension.

His recovery out of atheism he ascribed, in the first instance, to Dr Mearns, whose cogent reasonings in his lectures, along with his prayers to the "Great King," convinced him of the existence of God. But the conviction had been reached by a logical process without any more direct mental perception; and the full breaking in of the light on this first of all truths he looked back upon to the last as a great era in his life. "I first saw clearly the existence of God," he said, "in walking along the bridge at Aberdeen; it was a great discovery to me; and I stood in an ecstasy of joy." But while he could now "thank God for His existence," this measure of light wrought no abiding change on his heart or life, and he accepted, of licence to preach the gospel while practically a Socinian, though nominally a Sabellian, and with nothing, either in his character or his views, consistent with the high calling on which he was entering.

JOHN DUNCAN, LL.D.

The next great event, after eight years intellectually fruitful but spiritually barren, was meeting with Dr Malan of Geneva, who visited Aberdeen in 1826, and pressed him closely with salvation freely given and to be instantly accepted. Towards the close of their conversation, Mr Duncan quoted a text of Scripture which Dr Malan instantly seized, and said, "Man, you have got the word of God in your mouth;" to which he replied, "And may He not take it utterly out of my mouth." He frequently spoke with deep impression of the electric power which in that moment accompanied the word that was at once in the heart of God and in his own heart, and he regarded it as the great beginning of all communion between God and himself in time and in eternity. This turning event in his life was followed by liberty and light and joy in his own spirit, and holy boldness in testifying of free grace both in preaching and in conversation.

His third great inward event was the recovery of his soul out of declension after a year or two had passed, and he had lost the fervour of his first love. Through an exclusive adherence to promise and privilege and peace, apart from repentance, self-scrutiny, and watchfulness, his love and joy had lost their freshness, and all the fruits of the Spirit had withered. His words were the same as before, the doctrinal assurance remained, and the profession was as high as ever; but the reality and power were gone, the lips and the heart were not one. He could not endure this hollowness. "I'm not a hypocrite," he said, "and I won't be one." He let go the "name to live," that he might recover the life itself; and he fell into darkness, doubt, fear, all but absolute despair. Through a conflict very protracted and at length severe, with a deep submission to the sovereign will of God, he was restored to a good measure of light and liberty. After his conversion he was never troubled with doubts about the word of God; but he said that "he was naturally of a sceptical turn of mind, but his scepticism now took the form of doubt about his own salvation." His conversion and his recovery embraced the two extremes of spiritual exercise; and they formed the man in his long

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subsequent life. Each was the complement of the other ; and if for a time the last became first, the fervour and simplicity of the first recovered and retained its place. The two combined introduced him into a marvellous fulness of the word of God, which he cordially received in its length and in its breadth as few men have ever done. Through life his anger burned against a surface gospel that did not grapple with the conscience, but it kindled as keenly against the gospel withheld or robbed of its simplicity. "The best preaching," he said, "is, Believe on Jesus Christ, and keep the Ten Commandments."

In the earlier part of his course, and indeed throughout his life, his own preaching at its best was of a very high order. At its worst it was scarcely possible for him to speak without uttering weighty truths in an original and memorable form ; his reading of the Bible was singularly instructive and impressive, and his prayers were the words of one standing in the immediate presence of the great Jehovah. But his preaching was too abstract, and was sometimes the slow utterance of thoughts that seemed to be gathering themselves in drops while he was in the pulpit—big drops, but with great intervals between them, and the whole occupying an excessive time before he could be satisfied that there was enough in the cup to offer to a thirsting soul. But at other times his whole discourse was a continuous flow of heavenly eloquence, in which both the intellect and the spirit soared in so lofty a region that the body itself seemed to partake of the elevation. On such occasions his language was concise, oracular, and singularly beautiful ; every word was a thought sought out as a jewel, and artistically fitted in its place. His discourse was not one idea presented in many forms, nor many ideas fitted up with looser materials, nor a chain of successive arguments ; but a unity made up of parts, each fine in itself, and each helpful to the whole, fitted together as in a beautiful mosaic, and lighted up with the frequent flashes of sanctified genius. In beauty it was a picture ; but in power it was the rushing of sparkling wine that had burst its bottles.

JOHN DUNCAN, LL.D.

In 1830 Mr Duncan was appointed, but without ordination, to the very rural charge of Persie Chapel, in the eastern borders of Perthshire. On the brief period of his pastoral duty there he always looked back with peculiar interest ; and a deep mutual attachment was formed between himself and the people of the district, who highly appreciated his ministry. His tenderness and the strength of his affection tempered his faithfulness, which at that time was occasionally characterised by a severity which would otherwise have given offence. In 1831 he was called to a Sabbath lectureship in Glasgow, where he was afterwards ordained as minister of Milton Church, and where, in 1837, he married Miss Gaven, of Aberdeen, who died after two years, to his great grief. While there he received from Aberdeen the degree of LL.D. in acknowledgment of his Hebrew and Oriental learning, in which he had few equals ; but by a strange omission none of the Universities enrolled him among their Doctors in Divinity, although beside him most other men seemed scarcely to be theologians.

In 1841 Dr Duncan was appointed as a missionary to the Jews in the beautiful city of Buda-Pesth, on the Danube, where the Archduchess of Hungary had been long praying for the help of a man of God. Before leaving Scotland, he had been married again to a widow lady, Mrs Torrance, who entered with great energy and wisdom into all his missionary work. His work in Hungary was in all respects one of the happiest and most fruitful portions of his life. His intimate acquaintance with their sacred language and their literature excited an interest in the Jews, and rendered them unusually accessible ; the spiritual power that rested on himself was divinely used for their religious awakening ; and there was abiding fruit in some remarkable conversions. At the same time he was greatly honoured and beloved by the leading Protestant ministers ; and his memory is cherished with a singular affection by pastors of the Reformed Hungarian Church. At a later period he took a similar interest in the Protestant Churches of Bohemia ; and nothing

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could exceed the gratitude and attachment of the Bohemian pastors toward him.

In the ever memorable era of 1843, Dr Duncan, with all his mind and heart, cast in his lot with the Free Church of Scotland ; and not alone, but along with all the missionaries to the Jews from the Church of Scotland, for the character of the grand event of that time was not mainly ecclesiastical, but deeply religious. He was then recalled to fill the Hebrew Chair in the New College, Edinburgh ; and this position he occupied till his death in 1870.

In genius, in learning, and in devotion, Dr Duncan was one of the most remarkable men of the Disruption. His knowledge of languages was so great, that Dr Guthrie spoke of him in the General Assembly as "the man who could talk his way to the wall of China ;" but he knew languages better than he could use them, and he said himself that English and Latin were the only tongues in which he could speak with fluency. His irregularity of habit, his mental abstraction, and his weakness of will in ordinary life, made him in many things of less service than inferior men. But his wonderful insight into divine things ; his fruitful thoughts clothed with light and beauty ; his acute, brilliant, sententious sayings ; his deep devoutness, his tenderness of conscience, his transparency, his humility, his continual repentance toward God, and his ardent love to the Lord Jesus Christ, have left priceless impressions that can never be erased from the hearts of his hearers, his students, and his friends. His own words form the best memorial of his character :—
"Methought I heard the song of one to whom much had been forgiven, and who therefore loved much ; but it was the song of the chief of sinners, of one to whom *most* had been forgiven, and who therefore loved *most*. I would know, O God, what soul that is ; O God, let that soul be mine !"

A. M. S.



ALEX. MURRAY DUNLOP

Home & Macdonald Lith



Alexander Murray Dunlop.

ALLEXANDER DUNLOP was born in Greenock on the 27th of December 1798. He was educated, at the Grammar School of that town, and at the University of Edinburgh. After the usual attendance on the classes in the faculties of Arts and of Law, he was called to the Scottish Bar in the year 1820.

He was the fifth son of Alexander Dunlop, Esq. of Keppoch, and belonged to a family which had furnished many leaders to the Church and people of Scotland.

Soon after he was called to the bar, Mr Dunlop began to study carefully the working of the poor-law system of Scotland, and it was in this way that he began to take an interest in Church questions. Like most well-educated young Scotchmen, he had had a transient admiration for Episcopacy, but his sympathetic nature soon threw that off; and when his poor-law investigations led him to study carefully the ecclesiastical system of his country, which his ancestors had so greatly helped to fashion, he soon came to see the real grandeur of the old democratic Church government of Scotland. The first edition of his book on the Poor Law was published in 1825, and the fourth which appeared in 1834 contained an appendix upon the Law of Patronage. During the first ten years of his life at the bar, he devoted himself to the work of his profession. In 1822 he became one of the editors of Shaw and

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Dunlop's Reports, and in this capacity and others gave evidence of his legal attainments. But ere long Church questions absorbed the greater portion of his time.

In his early life Mr Dunlop was a Tory. His family held Tory principles; and in the pleasant letters which passed between the busy young Edinburgh advocate and the lively family circle in Greenock, there are many half-bantering, half-earnest references to the family political creed. His opinions gradually changed, however; and at the Dumbartonshire election of 1832, he published a letter to the electors of the county, which was warmly welcomed by the Scotch Whig leaders, more especially as "coming from one," wrote Cockburn, "not steeped like me in the errors of Whiggery, but rather addicted to the follies of Toryism."

The year 1832 saw the beginning of Mr Dunlop's public life. He became really well known and a confidential leader, just when the party in the Church which he supported became dominant in the Assembly.

His great knowledge of old Scotch law, especially in its bearing on the relation between Church and State, as well as his powers of clear thought and expression, made his services specially valuable. He was the mediator in every dispute, the confidant in every plan, the active manager in all the more important matters of popular Church business. His correspondence on public affairs soon grew very voluminous, and now reads like the inner history of the "ten years' conflict." He was an active member of the various Church societies—of the Church Law Society, of the Anti-Patronage Society, and so on—and his whole time was occupied in the business which Church affairs brought upon him. In 1833 he was busied with the Chapel Act, and was actively engaged in promoting anti-patronage meetings; in 1834 he became editor of the "Presbyterian Review," which did good service to the cause which lay nearest his heart; in 1835 Church extension occupied him; in 1837 and in 1838 the Auchterarder case, the conflict between the Church and the Court of Session, and non-intrusion meetings, absorbed his attention. In

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the busy years that followed, Mr Dunlop's activity was enormous. The Church then entered on a double struggle; self-defence was added to self-reform, and double labour fell to the lot of the leaders of the movement.

Among Church reforms Mr Dunlop took special interest in the restoration of the eldership to its old place in the Church of Scotland. He wrote two valuable articles upon this subject in the "Presbyterian Review," and prepared an elaborate report for the General Assembly. He also left some valuable historical notes upon the place of the eldership in the ancient Church of Scotland, which have not been published. Church extension, too, interested him greatly; but, as was natural from his previous studies, the relation of the Church to education and to the poor occupied most of his attention. The information furnished by the Church to the Government about the number of paupers in Scotland, and the elaborate Report on the same subject presented to the Assembly of 1841, were both the result of Mr Dunlop's almost unaided labour. He took an active part in the Voluntary controversy, and so thoroughly matured were his opinions upon the real connection which ought to subsist between State and Church—opinions framed not on a sentiment of what things ought to be, but on an historical study of the old Scottish Church—that, in later days, none of his speeches on the Irish Church or the Union questions in any way contradicted his earlier statements or ideas.

Mr Dunlop's services, however, in the struggle between the Church and the majority of the Court of Session, are those which will ever be held in kindest remembrance. He had already made himself obnoxious to most of the heads of the Parliament House by his anti-patronage views, and by his support of the Veto Act; but when he followed his church in her quarrel with the Court of Session, he deliberately surrendered all hopes of professional advancement. The services he rendered the Church in this unhappy strife, by pamphlet and by speech,

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in the court and at public meeting, can scarcely be over-estimated. The ground which he took up at first he never abandoned. He did not indulge in promiscuous declamation; he always appealed to the history of the Church. His argument, the same in speech and pamphlet, and at last set forth in detail in the Claim of Rights, was substantially this: There is no need in Scotland to dispute about the precise meaning and effects of the abstract doctrine of spiritual independence. In virtue of a concordat between Church and State, the Church of Scotland has had certain rights and liberties which can be enumerated, guaranteed her, and recognised as hers. These she claims to possess, not merely by inherent right, but also by legal recognition, and these are now being illegally wrested from her. This was the position he took up, and he maintained it to the last.

It would be impossible to give a list of all the pamphlets and speeches which he published during the struggle. The most important was his answer to the letter of the Dean of Faculty Hope; but the short tract, "Which Party breaks the Law?" was equally telling; and the preface and appendix to his edition of Wedderspoon's "Maxims for the Moderates," were full of very effective sarcasm.

When a compromise was found to be impossible, and when the Church felt that either State connection or liberty must be surrendered, the task of preparing documents befitting the occasion was entrusted to Mr Dunlop. He prepared that memorable overture setting forth the ancient relation between Church and State, and the guaranteed rights of the Church, which was afterwards published as the Church's Claim of Right. I have before me now the various proof-sheets, which shew the gradual growth of the document, and the changes which were made upon it ere it saw light in the form in which we now have it. On the margins are corrections, mostly in Mr Dunlop's handwriting; but here and there occur suggestions made by others to whom the sheets were submitted. On one, Dr Candlish has nervously pencilled two important additional

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clauses ; on another, John Hamilton has suggested additions and alterations ; but perhaps the most interesting is the one on which Dr Gordon was set to work, where he begins by suggesting alterations which tend to soften the sternness of the document, and ends, for divine wrath has kindled in him, with emendations which make the draft sterner and more severe. Those old proof-sheets, yellowish with age, stained with printer's ink, and scored over with hasty pens and hastier pencils, bring back in a strange vivid way the mingled anxiety and resolution of the times. The MS. draft of the Protest which Dr Welsh left upon the table of the Assembly on the day of the Disruption, is also an interesting document. Its corrections are all in Mr Dunlop's handwriting, except one clause, which seems to have been added by Mr Hamilton. Among Mr Dunlop's papers there are two drafts of the programme of procedure on the day of the Disruption ; the first proposes to have a discussion before leaving the hall. This difference is probably explained by the following MS. note appended to the MS. draft of the Protest, which is the only reference Mr Dunlop makes to the obloquy thrown upon him by many of the Scotch and English newspapers for the part he was taking in Church affairs :—"The *Times* gave Dr Chalmers great credit for the quiet and orderly way in which the Disruption was effected—contrasting it with what it might have been supposed would have taken place had Candlish or the author of the Protest had had their way. How little did they know of the matter ! Till Chalmers read this draft, he was fierce for a discussion before leaving the hall, and that in opposition to the arguments of all his intimate friends. The 'arch agitator,' in the *Times*' estimation, was the person really entitled to credit for the course followed."

After the Disruption, Mr Dunlop was made legal adviser of the Church, an office which he held till his death, and in which he continued to render eminent service to the cause which he had made his own. But want of space compels me to refrain from even mentioning the

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numerous evidences of his labours which are to be found among his papers.

In 1844 Mr Dunlop married Eliza Esther, only child of John Murray, Esq., of Ainslie Place, Edinburgh. On the death of his father-in-law in 1849, he assumed the name of Murray, to which he added the additional surname of Colquhoun-Stirling, on succeeding, in 1866, to the estate of his cousin, William Colquhoun-Stirling of Law and Edinbarnet. It was Mrs Murray Dunlop's rare good fortune to be able to make amends to her husband for the sacrifices which his devotion to the Church had cost him. His marriage rendered him independent of the hostile influences of the Parliament House, and enabled him at last to yield to the wishes of his friends, who had long been urging him to enter Parliament. Mr Dunlop's first efforts were unsuccessful. In 1845 and 1847 he failed; but in 1852 he was returned by the electors of Greenock, his native town, and he kept the seat until failing health compelled him to resign.

Mr Dunlop's Parliamentary career was very successful. Few Scotch members have had as much influence in the House, and none were able to pass so many useful measures. His position was due almost entirely to his weight of character, and to the wisdom and diligence he shewed on committees and in the House; and although hindered by a weak voice and a somewhat hesitating manner, he was always respectfully listened to when he rose to speak. As was to be expected from his previous training and character, Mr Dunlop assiduously devoted himself during his Parliamentary career to the cause of legal and social reform. The Parliamentary work which he himself looked back upon with most satisfaction was that done in connection with the marriage law of Scotland, the series of measures regarding reformatories and industrial schools which culminated in Dunlop's Act, and the Act to facilitate the erection of dwelling-houses for the working classes. His Parliamentary career was marked by the same lofty moral courage and disdain of all that was tyrannical and selfish which had characterised his earlier public life.

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In the "Arrow" affair, he testified his abhorrence of the conduct of the Liberal Government in the war with China in 1857. The defeat of the Ministry involved a general election, and it was felt that many of the Liberals who had voted against the Government would lose their seats. Mr Dunlop at once placed his resignation in the hands of his constituency, and declared, with his usual high sense of honour, that he would not even stand as a candidate if they disapproved of his conduct. The people of Greenock, however, were not unworthy of their member, and re-elected him in such a way as to shew their admiration for his honourable and high-minded course of action. Perhaps Mr Dunlop's conduct in his vindication of Sir Alexander Burnes was still more courageous. The Government sought to justify the Afghan war in which they had engaged, by extracts from the despatches of the late envoy at the Afghan court. The papers thus published were so different from the documents sent home by Sir Alexander to his relatives in this country, that they were led to seek an explanation. The result shewed that "mutilated, false, forged opinions of a public servant, who had lost his life in the public service," had been offered to the House, to support a policy which Sir Alexander had always opposed. Members of the House of Commons have described the appearance of Mr Dunlop on the occasion when he led the attack upon Lord Palmerston. His quiet and almost timid manner disappeared, and in a firm, almost loud tone, he said that he had read the papers with amazement, indignation, and shame; he declared that these papers had been laid on the table of the House by her Majesty's command; that her name was appealed to as the stamp of their truthfulness, and that her servants had not shrunk from using that name as the voucher and the cover of a lie. Although, with the help of the leader of the opposition, the Government were not defeated on the vote, yet the character and reputation of Sir Alexander Burnes were vindicated; it was felt that such a mutilation of Parliamentary documents could not again take place, and a great victory was gained in the interests of public morality.

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In 1868, at the general election, Mr Dunlop resigned his seat in Parliament. His health, never^d robust, had begun to give way, and he wished to spend the rest of his life out of the din of public service, and in calm preparation for the rest that remaineth to the people of God. That rest came soon after. He died the 1st of September 1870, and was buried in the beautiful little grave-yard of the Free Church at Corsock. He left to mourn him his widow, four sons—three of whom were not long separated from their father—and four daughters.

Mr Dunlop never received any of the honours which the Scottish Bar has to bestow upon her distinguished sons, but this was from his own unwillingness to accept them. Even in his early days, when he experienced considerable persecution, Cockburn, when Solicitor-General, offered him a sheriffship, which Mr Dunlop declined, because he thought it would interfere with his work for the Church; and later he was offered a judgeship, and the office of Lord Advocate. I cannot close this sketch in a better way than by quoting Lord Cockburn's description of Mr Dunlop's character, lately published in his journals. He ranks him in everything, except impressive public exhibition, superior to both Dr Chalmers and Dr Candlish.

"Dunlop," he says, "is the purest of enthusiasts. The generous devotion with which he has given himself to this cause [that of the Church], has retarded and will probably arrest the success of his very considerable talent and learning; but a crust of bread and a cup of cold water would satisfy all the worldly desires of this most disinterested person. His luxury would be in his obtaining justice for his favourite and oppressed Church, which he espouses from no love of power, or any other ecclesiastical object, but solely from piety, and love of the people."

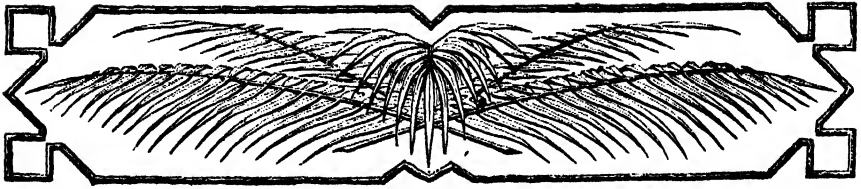
T. M. L.





PATRICK FAIRBAIRN, D.D.

Home & Macdonald Lith



Patrick Fairbairn, D.D.

PATRICK FAIRBAIRN was born on the 28th January 1805, at Hallyburton, in the parish of Greenlaw, Berwickshire. He was the second son of a family of five children. His father, a respectable farmer, gave all his children a good education. Two of them he educated for the ministry, Patrick, the subject of this sketch, and John, now minister of the Free Church at Greenlaw. In November 1818 Patrick was sent to prosecute his studies at the University of Edinburgh. On leaving the Divinity Hall, he was licenced as a preacher of the gospel by the Presbytery of Dunse on the 3d October 1826. In the year following he went to Orkney as tutor in the family of Captain Balfour, a large Orkney proprietor. Through the interest of that gentleman he was appointed by the Crown in 1830 to the Parliamentary parish of North Ronaldshay.

In his new sphere of action Mr Fairbairn found the need of all his natural firmness and resolution. His parishioners were addicted to many semi-barbarous practices; and many of them had the repute of being "wreckers." They had not formerly enjoyed the benefit of a faithful gospel ministry, and their standard of morality was very low. But the young minister, by his powerful pulpit services and faithfulness in dealing privately with the people, soon wrought a great reform in the island.' "

While diligently discharging his pastoral duties, he had ample time

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for private study. During his whole college career he had always been a laborious student, forced to depend more on his own efforts than on the assistance of his teachers. In this way a spirit of independent and original research was fostered as he pursued his studies. In the manse of North Ronaldshay he carried out with great regularity a scheme of study which he had previously planned. He made himself an excellent Hebrew and German scholar ; but he read largely in theology, and laid the foundation of that eminence in biblical literature which he afterwards attained. When appointed to his Orkney parish, he had been asked how long he was likely to be buried in that remote locality, and had replied that he would not probably remain in it above six years, as he had given himself that period to complete the course of study he had projected. This prediction was one that was likely to lead to its own fulfilment. At all events, when he had been about six years in North Ronaldshay he was called to the new " Extension " Church of Bridgeton, in the city of Glasgow.

As the minister of a new and important city charge, Mr Fairbairn laboured with great zeal and energy. He soon collected a good congregation, and gained the entire respect of his people by his vigorous preaching and faithful pastoral labours. But he had scarcely entered on his work in Glasgow when he lost his wife and two fine children. In Orkney he had married Miss Margaret Pitcairn, sister of Mr Thomas Pitcairn of Cockpen, afterwards well known as the first Clerk of the General Assembly of the Free Church of Scotland. Of his children by that lady only one survived, John Fairbairn, who, after spending some years in Java, ultimately settled in Australia, where he died a few days after receiving intelligence of his father's death.

When he had been about three years in Glasgow, Mr Fairbairn was presented to the parish of Salton, East Lothian, of which his distinguished friend, Dr Robert Buchanan, had once been minister. Salton is also noted as having been the first charge of the celebrated Dr Gilbert

Burnet, Bishop of Salisbury, who left an endowment for the education of a number of poor children, and for the foundation of a ministerial library. This library, which had long been neglected, Mr Fairbairn put into excellent order, and turned to much better account than had been done by any of his predecessors. When he went to Salton in 1840, the conflict which led to the Disruption was approaching its climax, and he thoroughly identified himself with the Evangelical or Non-Intrusion party. In 1843 he cast in his lot with the Free Church of Scotland, and was the first in the Presbytery of Haddington who left a pleasant manse to brave all the hardships of a trying period. He took an active part in organizing the Free Church Presbytery of the district, and in supporting every movement that bore upon the diffusion of scriptural principles and practical religion. With some difficulty he procured a site for a church and manse in the parish of Salton; and in the course of a few years he was enabled to reside once more among his people.

In 1845 Mr Fairbairn published, in one thick duodecimo volume, his "Typology of Scripture," a work which had occupied much of his leisure for several years. It was afterwards published in two octavo volumes, and in its greatly enlarged form it reached a fifth edition. It was instantly recognised both in this country and America as a work of extraordinary merit. Not so much from any elegance or splendour of style, or from the sterling weight and value of its matter, it was hailed by the best judges as a real contribution to modern theology. The Old Testament types had never previously been expounded in a truly philosophical manner, and it was reserved for the Free Church minister of Salton to produce a work on the subject which, for grasp of principle, soundness of judgment, and solid, though unostentatious learning, has not been surpassed, if ever equalled, by any similar performance. The publication of the "Typology" naturally fixed the eyes of his brethren on its author as a man qualified to fill with distinction a theological chair.

Mr Fairbairn had translated, when at North Ronaldshay, two German

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works—"Stieger on 1st Peter," and "Lisco on the Parables," both of which were published by Messrs Clark of Edinburgh as parts of their "Biblical Cabinet." Soon after the appearance of the "Typology," the same eminent firm published, in three volumes, Hengstenberg's "Commentary on the Psalms," translated by Mr Fairbairn and the Rev. John Thomson, now minister of St Nfnian's Free Church, Leith. His knowledge of German introduced Mr Fairbairn into the vast region of German theology, and no Scottish minister ever explored that region to better purpose. It has been justly observed, that his works present an excellent combination of some of the best fruits of German erudition with the solid attainments of Scottish orthodoxy. In 1851 Mr Fairbairn published, in one volume, "Ezekiel and the Book of his Prophecy," which was well received by the public, and added to its author's reputation. He next published a translation, in two volumes, of Hengstenberg's "Commentary on the Revelation of St John," a performance which, whatever may be said of the general views of its learned author, is certainly an important contribution to Apocalyptic literature.

In the autumn of 1852 Mr Fairbairn was appointed assistant to Dr Maclagan, Professor of Divinity in the Free Church College, Aberdeen. He had scarcely entered on his duties when he met with a most painful bereavement in the death of his second wife, Mary Playfair, who died soon after giving birth to her fourth child. In spite of this terrible trial, he, through grace given him, performed his work at Aberdeen with signal energy and success. Dr Maclagan having died before the winter session began, Mr Fairbairn was appointed his successor by the following General Assembly. The new professor gave fresh life and vigour to the Aberdeen College, which in the course of a few years became a well-equipped Theological Institution. While Professor Fairbairn was at its head, he received the well-merited distinction of D.D. from the University of Glasgow.

In 1856, when the Free Church College of Glasgow was instituted, Dr Fairbairn was appointed its first professor, and in the year following

he was elected to the office of Principal. In this new and important situation he taught his classes with distinguished ability, and managed with consummate prudence the general affairs of the college. Everything connected with the buildings, the endowments, the library, and the business of the different classes, were directed by him with great zeal and judgment. He also endeared himself to the students, not only by his ability in the chair, but by the genuine and kindly interest he took in their welfare. They came to look upon him as a father and a friend as well as a learned and judicious theological instructor. When he had presided over the college about fifteen years, his "present and former students," with enthusiastic eagerness, subscribed a sum of £200, in order to present the Principal with a portrait of himself by an eminent artist. This was but a demonstration of that feeling of affectionate reverence with which, from first to last, he was regarded by the young men who studied under his care. The portrait, painted by Mr Norman Macbeth, A.R.S.A., was publicly presented to the Principal, and by his directions hung up in the College library. There it still remains, having been bequeathed by him to that Institution.

Between 1856 and 1858 Dr Fairbairn published a volume on "Prophecy," as a sequel to the "Typology," and a Hermeneutical Manual intended chiefly for the use of theological students. Both of these works bear the impress of the author's learning and intellectual power, and are characterised by good sense and sound judgment. But neither of them has attained any degree of popularity, though they well deserve to be studied by professional theologians. During many years of his residence at Glasgow, Dr Fairbairn acted as editor of the "Imperial Bible Dictionary," published by Messrs Blackie & Son. His labours in conducting this great work were exceedingly onerous. Many of the best articles proceeded from his own pen, and the necessary correspondence with his contributors severely taxed his energies. The work has taken a high place in Biblical literature. Soon after he had finished his editorial

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labours, he was appointed to deliver the third series of "Cunningham Lectures." He chose for his subject the "Revelation of Law in Scripture," which he treated in nine separate lectures, the first six of which he delivered in Edinburgh early in March 1868. The whole of them were published soon after their delivery. The work is very profound and able, but is too abstract in subject and style to be popular.

Principal Fairbairn was chosen Moderator of the General Assembly of the Free Church in 1864, and by his excellent bearing in the chair, he amply justified the confidence of his brethren. None ever better deserved the honour of the chair, or bore it with more dignity. Though eminently a scholar, versed in books and devoted to theological studies, Dr Fairbairn was an admirable man of business, well acquainted with ecclesiastical forms, and not shrinking from his fair share of the burden of Church government. When he spoke in the Presbytery or General Assembly, he was always listened to with marked respect. The gravity of his character added force to the weight of his arguments, and commanded the attention, if they did not change the convictions, of his keenest opponents in debate. He warmly advocated the Union side in the great controversy that agitated the Free Church from 1863 to 1873; but he always spoke with studied moderation, and strove to mitigate the fierce contentions that for some time estranged so many of his brethren from one another.

In 1867 Principal Fairbairn, along with the Rev. James Wells of the Barony Free Church, Glasgow, visited America, to represent the Free Church of Scotland in various Presbyterian General Assemblies held in the United States and in Canada. Dr Fairbairn's name had travelled before him across the Atlantic, and American scholars vied with one another in doing him honour. He visited President M'Cosh at Princeton, and had an interesting interview with Dr Hodge at Washington.

Principal Fairbairn was chosen one of the Committee appointed to revise the Authorised Version of the Old Testament Scriptures. He was

one of four Free Church professors selected to represent Scottish scholarship in this great matter of national concern. He attended to the close of his life the meetings of the Committee with remarkable regularity, and was held in great respect by his learned colleagues. He took a deep interest in the work of revision, and contributed not a little to its real progress.

Early in 1874 Principal Fairbairn published a volume on the "Pastoral Epistles." It contains a learned introduction vindicating the authenticity of the epistles, a new translation of the Greek text, and a valuable commentary on each verse. This is one of the best of his works, and ought to be in the hands of every minister of the gospel. For judicious criticism, sound theology, and a practical spirit, it is not surpassed by any modern work of the kind. An excellent sequel to it, "Pastoral Theology," which he had prepared for the press, was published shortly after his death, under the superintendence of the writer of this sketch. These two volumes are legacies to the Church of Christ, which would of themselves have been sufficient to give their author a good place in theological literature.

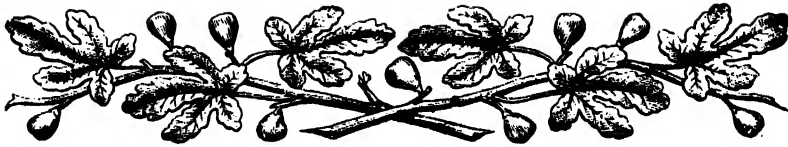
While this distinguished man was spending his best energies in the service of that religious denomination which he adorned, and in the cultivation of that sacred learning which belongs to the Church of Christ at large, he never forgot what was due to his own spiritual life; and to the very last he grew in that spirituality of mind which best becomes intellectual accomplishments. Holding fast the great doctrines of evangelical religion, he took a deep interest in all evangelistic work. He gave his hearty support to the remarkable evangelistic labours associated with the names of Messrs Moody and Sankey. He presided over several meetings at Glasgow at which Mr Moody was the chief speaker, and on the 16th April 1874 he attended the Evangelistic Convention held in the Glasgow Crystal Palace. After delivering a very earnest address, he suddenly felt unwell, and was obliged to go home, where he was confined several days by what was his first serious illness.

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A hitherto unsuspected affection of the heart was discovered by his physician, and he was advised to take some quiet relaxation in the country. Accordingly he went with Mrs Fairbairn and a few relatives to Arrochar, where he gradually recovered strength, and soon was fit to resume with caution his ordinary duties. On the 30th June he went up to London to attend a meeting of the Revision Committee: and after paying several visits in Berwickshire on his way home from England, he returned to Glasgow, and resumed his ordinary work; but on the evening of Thursday, the 7th August, after he had retired to rest, he was suddenly seized with a fatal illness, and before Mrs Fairbairn could summon any medical aid, he calmly expired. Thus, while his usefulness was undiminished, and his mental faculties were as strong as ever, this honoured servant of the Lord was called to his eternal rest and reward. Deeply was his departure lamented by good men in all the churches. His eminence as a learned theologian was universally acknowledged, and every one felt that his death had made a blank in the ranks of sacred scholarship which could not be easily filled up. But while he was an undoubted ornament of Scottish theology, he was a true-hearted Free Churchman, whose character and talents raised him to a high place among the heroes of the Disruption. In manners and bearing he was mild, yet dignified. To great force of will and soundness of judgment he united meekness of temper and a conciliatory disposition. His tall, well-formed figure and majestic presence were admired wherever he went, and appropriately set off the solidity and strength of his intellectual powers.

Principal Fairbairn was married in 1861 to Miss Frances Turnbull, sister of a worthy Disruption minister, the late Rev. John Turnbull of Eyemouth. This lady survives him, as well as three children, two sons and a daughter, all by his second wife. He was buried in the Grange Cemetery, Edinburgh, where Chalmers, Cunningham, Guthrie, and other mighty men of the Free Church are laid, in the hope of a blessed resurrection.

J. D.



John Forbes, D.D., LL.D.

WHILE the Presbyterian Churches in Scotland have always maintained an honourable place in respect of the general intelligence and culture of their clergy, they have never at any time had a large number of men who occupied foremost places in the fields of literature or science. Probably the third part of a century immediately preceding the beginning of the "ten years' conflict," on account of the revived activity of ministerial work, was less productive of literary or scientific attainments of a high order among the clergy than the days of Moderatism, when pulpit preparation and pastoral duties claimed a smaller share of men's thoughts and energies, or had not their claims allowed. In point of fact, we believe that we do no injustice to any, when we say that the Church of Scotland on the morning of the Disruption day contained three men who occupied places in the first rank of scientific men, and that on the evening of that day the Established Church contained not one. It so happened that this trio consisted of a minister, a probationer, and a layman, though the probationer had for a long time ceased to be more than nominally such. Their special departments of science were respectively the demonstrative, the experimental, and the observational—mathematics, physics, and geology. The men were John Forbes, David Brewster, and Hugh Miller. We do not mean to say that Dr Forbes was as eminent as a mathematician as Sir David

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Brewster was as a physicist, or Hugh Miller as a geologist. But he had long before given evidence that he had the power to do anything in mathematics, and had left it beyond doubt that if he had abandoned the work of the ministry at an early age, as Brewster had done, and had made mathematical study the business of his life, as Brewster had made physical research the business of his, he would not merely have been, as he actually was, in the foremost rank of mathematicians, but he would have occupied one of the foremost places in that rank.

It will be through our incompetency if it be not made to appear that, while of the heroes of the Disruption, none but Dr Chalmers and Dr Gordon came near him in the faculty of mathematical investigation, he did not fall behind either of them in simplicity and godly sincerity, in zeal for the glory of God, and for the salvation of men ; while it is freely admitted that in the power of leading a great movement and stirring up men to enthusiasm in a great cause, he was not for a moment to be compared to one, and in pulpit eloquence and power he was much inferior to both.

Those who have read much of Scottish ecclesiastical biography have become familiar with the sentence which might be stereotyped as an almost universally applicable introduction, that "the subject of this memoir was the son of poor but pious parents." From the way in which we have frequently heard our friend allude to his early days, we presume that the statement is strictly applicable to him. A native of Perthshire, and shewing even at an early age a liking for the ministry, he was placed as a pupil at the Perth Academy,—a seminary which has sent forth many who have done it honour. In Forbes's days one of the teachers of mathematics in the Perth Academy was Mr Gordon ; and the relation of close friendship, cemented by congenial tastes and similar sentiments, which led to so close an association of Robert Gordon and John Forbes in the thoughts of those who enjoyed their friendship, began while the one was the earnest teacher and the other the earnest pupil. Often have we heard Dr Forbes speak of all that he

JOHN FORBES, D.D., LL.D.

owed to Dr Gordon, both as the first cultivator of his mathematical powers, and as his ideal model of a Christian man and a Christian minister. At an early age Forbes became a student in the University of St Andrews ; and, as a matter of course, when his natural abilities, his habits of application, and his previous advantages are taken into account, he passed through his university course with distinction and high credit. At the close of it he was licensed as a preacher ; but whether because in those days of patronage there was no place open to him, or whether because he desired to have time to consolidate his knowledge and prepare himself more fully for the great work of the ministry, he does not seem to have been much occupied in preaching for a time. He became instead an assistant-teacher in his old Perth Academy ; and on the appointment of Mr Gordon as minister of the parish of Kinfauns, Mr Forbes succeeded him in the mathematical mastership of the Academy. From Kinfauns Mr Gordon was translated to Buccleuch Chapel, Edinburgh, thence to Hope Park Chapel (now Newington Church), thence to the New North, and ultimately to the High Church of Edinburgh. On his removal from Hope Park to New North, Mr Forbes became his successor there, and was ordained to the ministry in 1826. From this time onward, for very nearly half-a-century, his life was that of a faithful, laborious, earnest city minister. In Edinburgh he remained only about two years, and was removed to Glasgow, to what was then called the Outer High Church. In consequence of the inconvenience of having two congregations meeting in the old Cathedral, the church of St Paul's was built for him and his congregation. Thither he and they removed, and there he continued to minister to a large and intelligent congregation, who regarded him with a singular union of affection and reverence. The cares inseparable from the life of a city minister did not press so heavily on him as they do on some, not because he discharged his duties more perfunctorily, but because his well-balanced mind and his methodical habits enabled him to go through more work

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with less appearance of effort, and probably less consciousness of effort, than a less amount of work would have cost almost any other man. At no time did he take a prominent place in the discussion of public questions, social or ecclesiastical. The pulpit was more appropriate to his powers than the platform; and of this he was perfectly aware. He took indeed such a share in the public work of the Church through her courts as every Presbyterian minister ought to feel himself conscientiously bound to take; and when the Voluntary controversy, and the Church Extension controversy, and the unhappy Moderatorship controversy, arose one after another, he did not withhold the sagacity of his counsel and the influence of his character, but heartily threw them into the scale. And his brethren always knew that when any matter arose which required sustained thought and clear logical exposition, they could count upon Dr Forbes as ready to render the aid which they needed. Speaking now of the time when our own interest in such matters began, the decade from 1830 to 1840, we recall with pleasure the interest which students in Edinburgh took in the then comparatively young and chivalrous champions of the truth and of the Church in the western metropolis—Lorimer and Buchanan, Gibson and Forbes—now, alas! all passed away. It was on such occasions that he produced almost the only professional publications that he ever gave to the world, with the exception, probably, of a few occasional sermons, and one or two pamphlets on subjects of comparatively temporary interest. In 1838, a course of lectures was delivered by ministers in Glasgow, on the Evidences of Revealed Religion, which were afterwards published in a volume; and in the following year another course was delivered on Infidelity. Each of the volumes contains a lecture by Dr Forbes. We have just read these lectures, and cannot state in too strong terms our admiration of the clearness of the arguments, and of the felicity of the illustrations. The former, especially, on the “Harmony of Scripture and true Philosophy or Science,” is one of the most comprehensive treatises that we have ever seen on this most

important subject. It contains passages of real eloquence ; and the whole bespeaks the earnestness which was characteristic of the man.

In the "ten years' conflict" he sustained exactly the part that his friends would have expected him to take. While he never occupied a very prominent place in the discussions, no one who knew him ever doubted for a moment on which side he would be when the crisis should come. Cautious and somewhat slow in coming to a conclusion, balancing the arguments for and against a particular course of action, rather than coming to a conclusion by intuitive or instinctive perceptions, strongly conservative in all his mental leanings, and knowing that a Disruption would break many ties which to him were very binding, when once he had made up his mind as to the right, few men could be more confidently counted upon to pursue unhesitatingly and unflinchingly the path of duty. If a solution of the difficulty had been offered which should have conserved the great principle for which the Church contended, he would have been one of the first to hail it with joy. His extreme simplicity of character might even have rendered him liable to be imposed upon by the plausible schemes which were propounded ; and the fact that none of these schemes ever made him hesitate, is to us one of the strongest proofs that their glitter was not of gold. We are persuaded that amongst outsiders, intellectual scientific Englishmen, who never could understand what the controversy was about, there were not a few who began to think that there must be something in it after all, when they came to learn that John Forbes was one of those who unhesitatingly signed the deed of demission.

For by this time Forbes was well known to the mathematicians of Europe. It must have been very scanty leisure that the minister of St Paul's could give to the study of mathematics ; but it was the only relaxation for which he cared, and to him it was really a relaxation. Some years before the Disruption he had published a most remarkable book on the Differential and Integral Calculus ; not remarkable merely on the ground that it was composed in the snatches of leisure

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in a busy life, but remarkable in itself, by whomsoever composed. We have made a careful examination of this book with a view to the preparation of this sketch, and have no hesitation in saying, that it is as original a work on a purely mathematical subject as has appeared in this country in our time. Almost all our books on this subject are largely borrowed from the French; they have been written by mathematical teachers, with a view to their being used as text-books, and in most of them rigidity of investigation has been occasionally sacrificed to simplification. We do not know whether Dr Forbes expected that his book should be used as a text-book. It is certainly not suited to that use. But it is suited to a higher use, even to point out to the mathematician hundreds of unsuspected connections betwixt the truths which he has learned apart, and so to contribute to the unification of mathematical science. We are afraid that we may expose ourselves to some measure of good-natured ridicule on the part of some who may peruse these pages, when we say that Dr Forbes's book suggests to our thought the singing of a lark on a summer's morning; and that because of the recklessness with which he throws out his formulæ, and the *abandon* with which he revels in the profusion of his harmonies. Be it noted that there is not a sentence in the book in which he tells us his delight—indeed there is scarcely anything in it that can be called a sentence at all, only formulæ,—but neither does the lark tell us that he delights in his own song. We only infer it from the way in which he sings.

It may be as well to say here that Dr Forbes never abandoned his mathematical pursuits. About a dozen years ago he told the present writer that he would take it as a great favour if he would look over a manuscript, containing an investigation of some questions relating to "elliptic functions," as the results that he had brought out were so strange that he thought he must have introduced some erroneous assumption, which a stranger's eye might perhaps detect. Having very willingly

undertaken the task, we were not a little taken aback when, after a few days, we received some three hundred closely-written folio pages! We were obliged to break the promise which we had rashly made, and we do not know what has become of the MS.

When the Disruption occurred in 1843, Dr Forbes became minister of Free St Paul's. A great portion of his congregation quitted the Establishment along with him, and the affection betwixt him and his congregation grew with length of years. They were to him as wife and children, and he was to them as a father whom they revered, a friend in whom they confided, and of whose character and reputation they were far prouder than he ever was himself. His preaching, without being eloquent, as eloquence is commonly understood, was earnest, impressive, solemn, in no ordinary degree. Few men have given sound instruction to so many, or given it so acceptably, as Dr Forbes did during his long ministry. Up to the last his preaching lost none of its freshness, while of course it gained in those qualities which depend upon experience, and continued converse with God and with divine things; and his pastoral dealings with his people were in accord with his strong common sense, and with the tenderness of a peculiarly sensitive nature, sanctified by a large measure of divine grace.

There are two points on which we must touch before we close, and, upon the whole, we are not sorry that our exhausted space compels us to touch upon them with extreme brevity.

A vacancy having occurred in one of the Chairs in the Glasgow Free Church College, it fell to the Assembly of 1864 to appoint a professor. Dr Forbes was proposed, but was not elected. Those who opposed his election grounded their opposition mainly on his age, and strongly expressed their respect and affection for his character, their admiration of his gifts, and their gratitude for the services which he had rendered to the Church and to the cause of truth. It fell to the lot of the present writer to take a somewhat prominent part in advocating the claims of Dr

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Forbes ; and while thankfully acknowledging that the appointment actually made was a good one, he still regrets that Dr Forbes was not then put into a position for which he had very singular qualifications.

The other point on which we must touch was the part that Dr Forbes took in the Union negotiations. He was a member of the Assembly of 1863, made a long speech on the Union question, and accepted a place in the Committee. Afterwards, when he and some of his brethren came to believe that union with the United Presbyterians could not be achieved but by the relinquishment of one of the fundamental principles of the Free Church, he felt that he had no alternative but to withdraw from the Committee. This is not the place to argue the question of the accuracy or erroneousness of his belief. No one could doubt the sincerity of it. Very keenly he felt the painfulness of the position which he had henceforth to occupy, of antagonism to those with whom he had so long and so lovingly dwelt together in unity ; and his somewhat reclus habits made him more sensitive than those who are more habituated to the rubbings and knockings of public life.

Although time seemed to sit but lightly on his stately frame, and it seemed to his friends that he might yet do good work for his Master on earth ; yet with his characteristic conscientiousness, he would not undertake responsibilities which he felt himself not able fully to discharge ; he therefore applied to the Assembly of 1874 for a colleague and successor, spontaneously abandoning his right to a retiring allowance either from the general funds of the Church or the particular funds of the congregation. While steps were being taken to obtain a colleague, he continued to discharge his full duties. On the 20th of December he conducted the services as usual in his own pulpit ; on the Wednesday following he was seized with an inflammatory affection in the chest, and on Christmas day he closed a seventy-three years' service of his generation according to the will of God, and fell on sleep.

T. S.



JAMES GIBSON, D.D.

Hume & Macdonald Lith.



James Gibson, D.D.

DR JAMES GIBSON was born in Crieff on the 31st of January 1799, of parents who were much respected in the place. Their house was the resort of the pious ministers who, at communion times, came to officiate there.

After leaving college, where he proved an industrious and, especially when attending the Divinity Hall, successful student, he was employed as tutor in a family in the Presbytery of Hamilton, and it was from his residence there that he obtained licence from that Presbytery. He next filled the same office in a family in the Presbytery of Jedburgh, where he remained three and a half years.

In 1825 Dr Gibson became travelling companion to Captain Elliot, a cousin of the Earl of Minto. They first went to Portugal, and as they remained a considerable time in Lisbon, he had full opportunity, by visiting the churches and cathedrals of that city, of witnessing the corruptions and gross superstitions of the Church of Rome.

Returning to this country, Dr Gibson was appointed assistant to Mr Steel of the West Church, Greenock. After labouring there for two years, he accepted an offer unexpectedly made to him, to be tutor to a young gentleman who was about to travel on the Continent. But before leaving Greenock, he received a testimonial from the congregation, expressive of their esteem for him both as a man and a minister.

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His continental tour occupied a year and a half. In company with his young charge he travelled through France, Switzerland, and Italy, especially visiting Paris, Geneva, and Rome; and what he saw of the irreligion, infidelity, immorality, and licentiousness of these countries, he traced in a great measure, after the depravity of the human heart, to the monstrous forms of popery which fell under his observation. Indeed, what he saw of the corruption of popery, had a saddening and yet a beneficial effect upon his mind. Writing to a friend, he says, "I have just come from St Peter's, disgusted with the crowd, noise, bustle, glare, folly, trickery, absurdity, and impiety of ceremonies called religion. In the great part of the popish ceremonies which I have seen, it would baffle any human being not initiated into the mystery to find any resemblance to religion either Pagan or Christian. It is a strange compound of human pride, gaudy show, and abject degradation. How the earth does not shake it off its bosom, I cannot comprehend; but, by the most ingenious methods and deep-laid policy, it has laid hold of the strongest principles of our nature, and drawn into its sphere everything, good and bad, by which it can rivet the chains on poor human nature." This was a training for the future. And the hand of God in leading him by the way was also seen in his unsuccessful attempts to obtain a ministerial charge. He longed for rest after so much wandering. He would have deemed himself happy could he have obtained a "guid little charge," with the opportunity of devoting himself to his Master's service, and many were the efforts made by himself and others to obtain such a charge. The highest influence was put forth on his behalf, and on one occasion there was the almost certain prospect of obtaining a rural parish in the south of Scotland. But this hope, so bright, was doomed to disappointment. In short, every door was closed. There was to be no "guid little charge" for him. It was to be on a wider sphere that he was to be engaged in his Master's service; and the training having in God's providence been completed, that wider field was

JAMES GIBSON, D.D.

opened up. Returning from the continent, Dr Gibson became assistant to Dr Lockhart of the College Church, Glasgow.

It was during the heat of the Voluntary Controversy, and having been led from circumstances to take part in that controversy, he so ably defended the cause of Establishments by his writing, that certain influential members of the church put it in his power either to accept a sum of money, which, it is believed, amounted to £2000, or that a church should be built in a destitute locality of Glasgow, of which he should be the minister. He adopted the latter alternative, and in 1839 he was inducted into Kingston Church. In 1843 came the Disruption, and having joined his brethren who formed the Free Church, he was obliged to leave his place of worship; but soon after another was erected for him and those of his congregation who adhered to the principles of the Free Church.

The Clerkship of the Glasgow Presbytery having become vacant, Dr Gibson was unanimously requested to accept the office; and such was his knowledge of Church law and practice, that he rendered important service to the Presbytery in that office. On resigning it, the Presbytery recorded their sense of the painstaking zeal and careful efficiency with which, for twelve years, he had discharged its duties.

In 1855 the Assembly resolved to proceed with the erection of a Theological College in Glasgow, Dr Clark of Wester Moffat having promised a grant of £30,000 for its erection and endowment, and it is well known that he frequently communicated with Dr Gibson on the subject, whose influence with Dr Clark contributed materially to his liberal proposal. In 1856 Dr Gibson was elected by the Assembly Professor of Systematic Theology and Church History.

Dr Gibson had a vigorous mind, and was quick of apprehension. When he once formed his opinion, no one was better able to hold and defend it. *Tenax propositi* (firm of resolve) was a characteristic feature of him. He was of a noble and generous disposition. He could not brook anything that was mean and grovelling. He shrank from it as

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from the touch of a loathsome reptile. We remember with what contempt he spoke of a fellow-student who had stooped to a low artifice to secure a prize. "It was," he said, "the essence of meanness." It was the noble in conduct which fired his soul. He looked up to it with the admiration with which we gaze on a lofty mountain.

In debate there was no want of the *fortiter in re*. He would have liked a little more of the *suaviter in modo*, but then we must make some allowance for the warmth of his feelings; and however he might treat the argument of his opponent, there was no ill-feeling towards the opponent himself. On the contrary, we have known him burst into tears when the hand of reconciliation was stretched out, and the hope expressed that no difference of opinion should henceforth mar their social intercourse. Nor was this generous regard for the manliness of his honesty confined to his brethren of the Presbytery; the same justice was done him by the world outside.

But under the stern countenance of the polemic, there was a genial loving heart. It shone forth in his family, rendering it a happy home, and in private life; and those who experienced his friendship can best speak of its warmth.

As a minister, he admitted that he was not "popular in his manner," and thus did not attract crowds; but his discourses were rich in gospel truth. His writings on the Voluntary Controversy, on the Claims and Protection of the Sabbath, on the Marriage Affinity Question, on the Errors of the Church of Rome, and on the Distinctive Principles of the Free Church, shew the good he was the means of doing by the press as well as the pulpit. And no doubt the students who listened to his instructions from the chair can bear testimony to the advantages they received from his teaching.

[In the foregoing Sketch, which is substantially the Minute adopted by the Free Presbytery of Glasgow expressive of its appreciation of the life and work of Dr Gibson, no reference is made to his views on the Union question. Throughout these negotiations he ably and consistently maintained that Union was inadmissible on the footing of the proposals of the majority of the Church.]



WILLIAM H. GOULD, D.D.

Home & Macdonald, Lith.



William Henry Goold, D.D.

ALTHOUGH Dr. Goold's present relation to the Free Church goes no further back than to the summer of 1876, his name is not out of place in the roll of the Disruption Worthies. His father, the minister of the congregation of Reformed Presbyterians in Edinburgh, belonged, like his neighbour and friend the elder Thomas M'Crie, to the number of those old-fashioned Dissenters who witnessed with warm sympathy the reforming movement which began to stir the Established Church in the early part of this century. These men, although conscientiously dissenting from the Established Church, rejoiced to see the growing zeal and strength of a party within it, which not only maintained the doctrine of salvation by grace through faith, but laboured to carry the light of this gospel into the dark places of the nation,—a party which, moreover, claimed for the Church authority under Christ to do its proper work, independently of the State, and asserted the liberties of the Christian people. The elder Goold rejoiced in the newly-awakened zeal for these ancient principles of the Scottish Church, all the more that it was taking place in a community so much larger and more influential than that to which he himself belonged. When the Non-Intrusion party at length achieved

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predominance in the counsels of the Establishment, he saw in the fact a token that the Church of Scotland was returning to her first love; and, like a true son of that Church, he rejoiced at the sight. The effect on his son was just what might have been expected. Dr. Goold was, from his boyhood, a frequenter of the Ecclesiastical Assemblies; and among the ministers of sister Churches who were present at the Disruption Assembly, when it met at Canonmills, under the presidency of Dr. Chalmers, no one looked with a more rapt interest on the stirring scene.

Dr. Goold is of Covenanting lineage. His father, a native of the Upper Ward of Lanarkshire, belonged to a family which had been connected with the "Cameronians" or "Society-people" from the time of the eight-and-twenty-years' persecution. For a good many years, subsequently to the Revolution of 1688, this community subsisted as a number of praying societies. It was not till 1743 that they were in a condition to constitute a Presbytery. Long after this, a curious tradition of the persecuting time cleaved to them in the shape of a fancy for erecting their meeting-houses in out-of-the-way places. Thus the Glasgow people met for worship at Sandhills, near Shettleston, three miles out of town; the Dumfries people, smitten with a similar shyness, met at Quarrelwood; the Kilmarnock people at Crookedholm; the Falkirk people at Laurieston. Thus it came about that the "Society-people," in and about Edinburgh, held their meetings at the village of Pentland, not far from the battle-field of Rullion Green. Here the Rev. John Thorburn ministered to them during the closing decades of last century; and here the elder William Goold was ordained to the ministry on the 13th of December, 1804.

The congregation after a while divided, one part clinging to the Pentland meeting-house, the rest transferring themselves, along with their pastor, to a place of worship which they erected for themselves in Lady Lawson's Wynd, near the Grassmarket. It was in Edinburgh,

WILLIAM HENRY GOOLD, D.D.

accordingly, that the subject of this sketch first saw the light. The date of his birth was the 15th of December, 1815. He was a bright boy, and as he was the only *son* in the family, special care was bestowed on his education. Entering the Edinburgh High School at an early age, he ran a brilliant course, and in 1831 attained the much-coveted position of Dux of the Rector's Class. Thereafter he prosecuted the usual course of classics and philosophy at the University of Edinburgh. Divinity he studied under Dr. Andrew Symington, of Paisley, in the Divinity Hall of the Reformed Presbyterian Church; but he attended also the lectures of Dr. Chalmers and Dr. Welsh in Edinburgh. It is known that Dr. Symington conceived for him a singular affection and admiration. Of all the students—Scotch or Irish—who passed through the Hall at Paisley, he undoubtedly stood highest in the esteem of the venerable Professor.

From the first, there was something about William Goold which left on the minds of those about him a deep impression of unfeigned piety. He belongs to the class of men—never very numerous—who are exceptions to the proverb, that “a prophet is not without honour save in his own country and in his own house.” The members of his father's congregation watched with loving eyes his brilliant academic course; and rejoicing, above all, to see the grace of God in him, they spontaneously and unanimously called him to be his father's colleague, immediately after he was licensed to preach the Gospel.

Dr. Goold “has never changed—nor wished to change—his place.” The congregation to which he now ministers, in the *Martyrs' Church* on George the IV. Bridge, is the same over which he was ordained in 1840, in Lady Lawson's Wynd. Soon after his ordination, he married the eldest daughter of the elder Dr. William Symington, of Glasgow, who, like his brother Andrew, of Paisley, was long one of the most distinguished preachers in the West of Scotland. In addition to the ordinary duties of the pastorate, Dr. Goold soon came to have more

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than an ordinary share of public service allotted to him. In 1850, an enterprising Edinburgh firm having undertaken an extensive republication of the works of the Puritan divines, it was resolved to begin with the voluminous writings of Dr. Owen; and Dr. Goold was appointed editor. This entailed on him much labour during six years—labour so well bestowed that the new edition has finally superseded all previous ones. The vacancy in the Divinity Hall, caused by the death of Dr. Andrew Symington in 1853, was supplied in the following year by a double appointment, Dr. Goold being appointed Professor of Biblical Literature and Church History, his father-in-law, Dr. William Symington, receiving the Chair of Systematic Theology. As the session extended to no more than eight weeks each year, the appointment did not, in either case, involve separation from pastoral work. New *labour* it certainly did involve; but the labour was congenial in the highest degree. And among the students who passed through the Hall during the twenty-two years of Dr. Goold's Professorship, there is, we believe, but one opinion regarding the ability and efficiency of his teaching.

A variety of circumstances led Dr. Goold, at an early age, to take an uncommon interest in the work of the Bible Societies. Accordingly, when the Scottish National Bible Society was constituted by the union of the Edinburgh and Glasgow Societies, and a Secretary was required, on whose judgment reliance could be placed, in relation to the business connected both with the translation and the circulation of the Holy Scriptures, the Directors turned their eyes towards him. After some hesitation on the score of the paramount claims of pastoral and professorial work, he saw his way to accept the Secretaryship, and a reference to the Records of the Society will show that the work has prospered greatly under his care.

* Dr. Goold's aptitude for the management of affairs is such that his help has always been much sought in conducting the schemes of the

WILLIAM HENRY GOOLD, D.D.

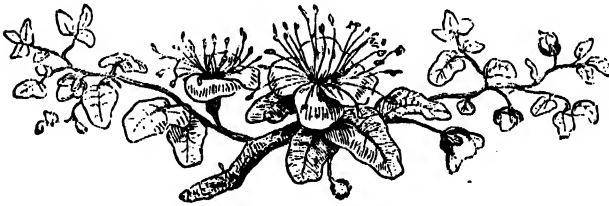
Church. For this, as well as other reasons, when negotiations for union were entered upon by the Free and United Presbyterian Churches in 1863, and the Reformed Presbyterians agreed, on invitation, to take part in these, the Synod unanimously appointed him Convener of its Union Committee. This position he did not accept without hesitation; for although, even at that time, an ardent friend of the projected Union, he had a stronger sense than most of his brethren of the difficulties likely to be encountered. But, after having accepted, he never once turned aside. His time and strength were ungrudgingly expended on the cause; and it certainly was not through any fault of his that the negotiations, after having been prosecuted for ten long years, had at length to be broken off. In the progress of the negotiations, the leading men of the two larger bodies expressed a great and growing appreciation of his sound judgment, his wisdom, and his high Christian integrity. The indefinite postponement of the general Union is known to have caused him poignant sorrow. This was somewhat alleviated by the success with which it pleased the Head of the Church to crown the endeavours afterwards made to effect a separate union between the Reformed Presbyterian Church and the Free Church. The great speech delivered by him in the General Assembly of the United Church on the day of the consummation of the Union (Thursday, the 25th of May, 1876), was the most thrilling feature in the proceedings of a memorable day.

Dr. Goold was appointed Moderator of the General Assembly of 1877, a graceful recognition of the Reformed Presbyterian section of the Church, and at the same time a token of the regard and confidence in which he was himself held. He had rejoiced in the Union of 1876, and he was not insensible of the honour done him in the Moderatorship of 1877, but these had been immediately preceded by domestic afflictions, which chastened the gratification he felt. During the winter of 1875-76, the Lord took from him first one son, and then another, both dearly beloved, and both on the threshold of active life. In the short interval

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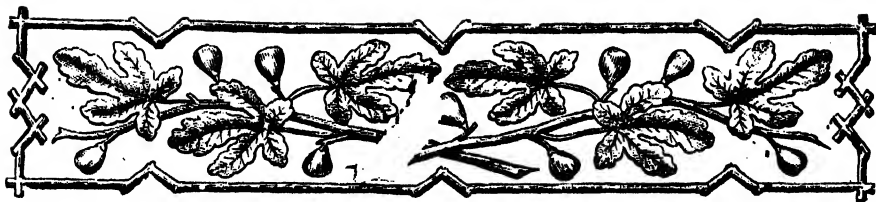
between these trying bereavements, Mrs. Gould, who had till that time enjoyed fair health, and whose cheerful godliness and winning ways had imparted an uncommon charm to the house, was suddenly called away. In all the three instances there was solid ground for a good and assured hope regarding the departed, nevertheless the blow was heavy. But grace has sustained under it, and the tree so much chastened has not ceased to bring forth fruit.

W. B.





THE DUCHESS OF GORDON.



Elizabeth, Duchess of Gordon.



HE last Duchess of Gordon meetiely finds and honourably fills a place in the roll of the Disruption Worthies. In the exalted position in which God had placed her, with a grace and wisdom very engaging, and with a piety ever ardent and active, she greatly advanced the cause of truth and godliness in all the north of Scotland.

Descended from a race, many members of which were singular in their age for their piety, in due time she yielded herself to the yoke of Christ, and thus became an inheritor of the covenant blessing, which descends, as promised, upon the seed of the righteous.

This is not the place to trace her history as a citizen of earth, and as one of the nobles of the land. These brief sketches of the Disruption Worthies are intended to exhibit chiefly their connection with that series of events in the history of the Church of Scotland, culminating in what is aptly termed the Disruption. These transactions are still too recent, to be viewed, either by friends or foes, in their due proportion. We confidently hazard the assertion that with increasing years their magnitude will be acknowledged, and their weighty influence upon the progress of true religion, not only in Scotland, but throughout the world, freely admitted.

Elizabeth, Duchess of Gordon, was born in London, 20th January,

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1794. Her father was Alexander Brodie, a younger son of Brodie of that Ilk. Having acquired a large fortune in India, he returned to his native land, and purchased the estates of Arnhall and Burn, in Kincardineshire, and sat as Member of Parliament for Elgin. Her mother was Miss Elizabeth Wemyss, of Wemyss Castle. Having lost her mother at the early age of six years, she was carefully trained by her aunts. Educated with a culture not the usual then for ladies, she passed, in due course, through the customary routine of fashionable life, and was married to the Marquis of Huntly in 1813, and was widowed in 1836.

Adorning the position in which she was placed by the providence of God, she would have been a remarkable woman in any rank of life. Distinguished for beauty of person in her youth, she retained to her latest years, features indicative of sweet gentleness, great good sense, Christian benevolence and heavenly rest. She had, it may be added, a most winning smile, and an unconscious, but irresistibly attractive manner. She possessed very fair natural abilities, carefully cultivated, great stores of general information, derived from her intercourse with all classes, and from the constant habit of having in course of reading some standard work. She was distinguished for great tact, with a singular combination of firmness and gentleness.

As with many eminent servants of God it seems difficult to say when first she truly came to know the Lord. Some links in the chain, some helpers on the way appear—Erskine's Essay on Faith, seems to have made a great impression, subsequently intercourse with Lady Olivia Sparrow, and specially with the Duke of Manchester. Step by step she was led on, till at length the dawning brightened into noon-day, and she knew the Lord, and knew that she knew Him. Ever after, in often most testing circumstances and amid great temptation, with notable wisdom and humility, and sweetness and courage, she confessed Christ before all.

The history of her connection with the Disruption is noteworthy,

ELIZABETH, DUCHESS OF GORDON.

exhibiting, as it does, the steps of an ingenuous and truth-loving mind making its way to the light through mists of error and over mountains of prejudice. Born and bred an Episcopalian, and living in an atmosphere and surrounded by a society to which "The Church" was everything, and all outside, socially and religiously, nothing, her leanings naturally were very strong towards Episcopacy. Then, too, the barriers which separated her politically from Presbyterianism were, if possible, stronger still. The questions which were connected with the Disruption were intensely disagreeable to all Tory minds. The struggle for the crown rights of Christ and the liberties of His Church was viewed by most of the aristocracy as radical and revolutionary, and all who favoured it were suspected of disloyalty. To any in such a position and with such surroundings, it required very strong convictions of duty and very clear light to enable them to break through and follow the teachings of the Word of God and the dictates of conscience.

Very early in her spiritual history she seems to have got a firm grasp of what are distinctively known as the Doctrines of Grace. Few could more quickly detect, whether in the living voice or the printed page, any deviation from a pure Gospel, either towards legality or antinomianism. While, therefore, continuing nominally an Episcopalian, during these earlier years she sought after and waited upon the ministrations of the Evangelical clergy in the Church of Scotland.

Thus it came to pass that for some years before the Disruption she and the ministers of the Evangelical party in the Church of Scotland stood in a somewhat peculiar relation. She honoured them much for their Master's sake. She waited upon their services, and received them as welcome guests in her home, and yet she stood aloof from them in all their efforts to deliver the Church from Erastian bondage, and to restore to Christ his crown rights as the Church's King and Head.

Strathbogie is familiar, ecclesiastically, to every one who knows anything of the history of the Disruption. The intrusion of a minister upon

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the people of Marnoch—the deposition from the ministry of the majority of the ministers of the Presbytery by the General Assembly for the breach of their ordination vows—the Interdicts of the Court of Session—the proclamation of the Gospel in these parishes by leading ministers of the Assembly in the face of these Interdicts! During this time the Duchess was absent upon the Continent. With her measure of light she acted in the circumstances with what might almost be termed a beautiful inconsistency. With her still strong episcopal and political leanings, she greatly disapproved of the steps taken by the Church, not, indeed, in the deposition of the ministers, but in breaking connection with the State. On the other hand, with her quick spiritual instinct and love of the Gospel, she gave express orders for the honourable reception, as her guests, of the ministers sent from Edinburgh to preach in the parishes of the deposed incumbents, although she knew they were acting in the face of Interdicts from the Court of Session.

The Disruption at length came, breaking the stillness of death—opening avenues of access for the Gospel to many a parish from which it had been banished for more than a century. The Duchess, on her return to Huntly, found herself in exceedingly trying circumstances, nominally an Episcopalian, politically strong in the belief of the inviolability of the union between Church and State, religiously full of clear light as to the truth of the evangelical doctrine which the ministers of the Free Church preached! But, doing “His will,” ere long she came to know of the doctrine that it was of God. Her path was made plain, and became as the shining light which shineth more and more, unto the perfect day. She came at length clearly to apprehend the glorious truths clustered round the doctrine of the Headship of Christ. She cast in her lot with the Free Church of Scotland, and ever after gave herself, with all her influence and means, to the cause of God in connection therewith.

To form any due estimate of the services she was enabled to render

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to Evangelical Religion in the north of Scotland, one requires to understand something of its previous history. From the combined effects of Scottish Episcopacy and Presbyterian Moderatism, true religion was almost extinct. The whole region was aptly termed "the Dead Sea." It is strictly correct to say that at the period prior to the Disruption, in whole parishes, scarcely one could be found who would openly confess his personal and saving interest in Jesus Christ, and if he did so, such a confession would be met with incredulity and derision. The history of the revival of religion in Aberdeenshire, Banffshire, and the surrounding region, during the past half century, has yet to be written. The landowners as a rule, discountenanced, and often violently opposed the quietest efforts made to preach the Gospel by any one and every one outside the Established Church. In some parishes the preachers of the Gospel were denied a lodging, and the tenants who would shelter them were threatened with eviction! The people themselves were in gross ignorance of the Gospel; while parishes by the combined influence of the Laird and the Minister were hermetically sealed. Half the Queen's highway was the only place where a man dare stand and preach Christ! Sabbaths were sometimes spent by parish ministers in the effort to refute the new doctrine of regeneration by the Spirit, and justification by faith alone. The proclamation of the Gospel in feeing-markets, a plan approved of and aided by the Duchess, where salvation by free grace was set forth, was received with wonder and incredulity, and often with the exclamation, "That's a new way o' it!"

Now it was in such circumstances that God raised up the Duchess of Gordon to do a work for His name and for the souls of men, for which He so admirably qualified her. In her own high social circle she disarmed prejudices, stood sponsor for the loyalty of the members of the Free Church, and exhibited to all with whom she came in contact, the attractive beauty of living Christianity. Visitors, not a few, of all ranks and classes, and from all lands, were made familiar with the

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doctrine and practices of the Free Church in Huntly Lodge, in the ministration of the Sabbath, to which almost all invariably accompanied her. Of these visitors, many were disarmed of their prejudices, and not a few were attracted and blessed. Thus the Free Church, through her, was exhibited to many in high places, as loyal to the sovereign, as the mother of true piety, and a blessing to the land.

But while thus, by wise words and a holy life she testified to those in her own circle, seeing the fearful state of spiritual death everywhere around, she took the most prudent and active measures to have the Gospel widely and faithfully preached. It was her custom for many years both before and after the Disruption to invite to her house, for a monthly conference, all evangelical ministers within access of Huntly Lodge. At such meetings the forenoon was spent by the ministers in much prayer and brotherly conference on some difficulty in the way of the spread of the Gospel, and the best measures for its removal. In the afternoon there was a prayerful review of the subjects, in company with the Duchess and all her visitors who desired to be present. In the evening some two of the ministers addressed a public meeting in the church. The power of such meetings for good it is impossible to estimate, and the fruit that followed. There is great reason to believe that the revival of religion which spread over the north of Scotland, may in no small measure be traced to these meetings. Certainly, it can be established as a fact, that very remarkable revivals of religion were witnessed in the parishes of all the ministers who attended these conferences.

But there were large districts lying spiritually waste without any to cultivate them—large masses of the people who seldom, if ever, heard the Gospel preached in purity and power. For such districts she sought to provide evangelists and missionaries. Her name and influence obtained access for these labourers to places and persons from which they would otherwise have been completely shut out.

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Frequently under her auspices, evangelistic tours were undertaken, and the Gospel preached from parish to parish—in the fair green of the village—in the market square—not seldom in the quiet meadow of a Highland glen. Multitudes heard the Gospel in the half-yearly feeing-markets. From such labours abundant increase was gathered. The first access to a parish, lying in great spiritual darkness, whose minister was a prominent leader of the Moderate party in the Disruption conflict, was obtained through the conversion of a farmer under the preaching of the Gospel at a feeing-market. Having welcomed Christ to his heart, he gladly welcomed Him to his house. In his barn the first evangelical sermon was preached that had been heard in that parish for very many years.

In later years of her life, the expedient was tried of holding large gatherings in the parks surrounding Huntly Lodge. Many had been brought to God by the faithful preaching of the Gospel throughout the region. But although numerous they were scattered, and as yet timid, and surrounded also by opposers and scoffers. It was thought that if they could be collected together, for mutual recognition and encouragement, a strong stimulus might be given to the work; and moreover, that an opportunity, upon a large scale, would be afforded for the proclamation of the Gospel. Such meetings were then a new thing. It is difficult to realise with what fear and anxiety the step was taken. Many true Christians spoke against them. Others stood aloof in wonder! God greatly owned them! Believers were greatly strengthened and edified, and multitudes of sinners were led to Christ, who by their future lives, proved the reality of the change. Some who found Christ at these meetings are now in the ministry of the Gospel; many in the eldership of the Church, and others serving the Lord in almost every colony of the British Empire.

As the fruit of all these prayers and efforts, and of the full consecration of herself to the Lord, and of uninterrupted labour for His

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name's sake, it might safely be affirmed, comparing the present with the past, that in no part of Scotland has vital godliness made such progress, and acquired such a hold as in these northern counties. When she came to Strathbogie, she found it spiritually a region and shadow of death, and when she ceased from her labours and went to her reward, she left it full of the life and light of the Gospel.

As one thoughtfully reviews her life, and notes the fruit of her influence and efforts in the cause of Christ, he is ready to say concerning the nobility of our land, "*O si sic omnes!*" If in their exalted station they would become, as she, nursing fathers, and nursing mothers to Zion, the widening gulf between class and class would quickly be filled up, the whole breath of society sweetened, many difficult social problems solved, our land would become a delightful land; then should we not only hear it, in prophetic utterance, but see it with our eyes, "Thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married."





Rev. Andrew Gray.



HE pen of Hugh Miller delineates Mr Gray to the life, as he appeared among the leaders in the heat of the "ten years' conflict" :—

" Now, mark that strongly-featured man a few benches away. He is barely of the middle size, and stoutly made. The nose has an almost Socratic degree of concavity in its outline ; indeed, the whole profile more nearly resembles that of Socrates, as shewn in cameos and busts, than it does any other known profile to which we could compare it. The expression of the lower part of the face indicates a man who, if once engaged in battling in a good cause, would fight long and doggedly ere he gave up the contest. The head is also marked by the Socratic outline in a singularly striking degree ; the forehead is erect, broad, high, and the coronal region of immense development. He rises to speak. His voice, though not too finely modulated, is powerful ; his style of language plain, energetic, and full of point—such a style as Cobbet used to write, and which, when employed as a medium for the conveyance of thoughts of large volume, is perhaps of all kinds of style the most influential. He is evidently a master of reason ; and there runs through the lighter portions of his speech a vein of homely, racy humour, very quiet but very effective. That speaker is Andrew Gray of Perth, one of the vigorous and original minds which the demands of the present struggle have called from comparative obscurity into the controversial arena, full in the view of the country. Mr Gray's admirable pamphlet, ' The Present Conflict,' took the lead, we believe, of all the publications of which the unhappy collision between the civil and ecclesiastical courts has been the occasion ; and it must be regarded surely as no slight proof of the judgment of the man, that of all the positions he then took up, not one has since been abandoned. He marked out the *Torres Vedras* of the question ; and the lines have not yet been forced."

Mr Gray was born at Aberdeen, 2d November 1805, and he used to remark with pleasure, that most of the leaders in the controversy which

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ended in the Disruption, were born about the same time. As his parents were unable to meet the expenses of his education for the ministry, he had much hard work in supporting himself during his preparatory course by teaching privately and in schools. His father early dedicated him to the Lord's work, and instilled into his mind the doctrines of the Reformation and the principles of the Presbyterian Church. This humble and singularly pious man spent his latter years under the roof of his son, in whose congregation at Perth he acted as an elder. Even while a student Mr Gray was recognised as a man of mark. Although he entered Marischal College, Aberdeen, when religion there was at a low ebb, yet he found a few companions like-minded with himself, and great was his delight in them as well as his influence over them. He had all his life a keen relish for the company of men of his own calling. The reserve which he sometimes maintained in general society gave place, among his trusted brethren, to genial frankness and hilarity, especially when he recalled the happy years of his youth. Mr Milne of Free St Leonard's, Perth, in preaching Mr Gray's funeral sermon, mentioned that Mr Gray once led him out into the country, and spoke to him faithfully and affectionately about the state of his soul and the way of salvation; "the first time," added Mr Milne, "that any one had ever addressed me directly on the subject." This pleasing circumstance must have had a good effect on the relations between these men of God, who occupied the most important positions in Perth at the Disruption. While Mr Gray was at college, the tide turned, and the evangelical section of the students which had been despised became most influential. He was largely instrumental in bringing about this change, and preserved in a book intimations of meetings and other memoranda of his activity among his fellow students. In after years, his exertions for the erection of a Free Church Divinity College in Aberdeen, led to differences with honoured friends, which, to the writer's knowledge, caused Mr Gray intense pain. Aberdeen should remember him, for all that concerned her was to him most dear. When Dr Andrew

Thomson remonstrated against the insertion of the Apocrypha in the bibles of the British and Foreign Bible Society, and the great questions of the canon and the verbal inspiration of the Scriptures came to be publicly discussed, Mr Gray, though only a student, wrote with unusual power against the loose views of Dr Thomson's opponents.

But the controversy with which his name was most closely associated, and in which he best evinced the energy and determination which characterised him, was what is called the "Chapel Question." While yet at college, he took the foremost place in assailing the unscriptural practice of excluding chapel ministers from the government of the Church, and even forbidding them to hold kirk-sessions in their own congregations. In 1825, when he had scarcely completed his twentieth year, he published, in the "Christian Instructor," an able vindication of the right of all ordained ministers to rule as well as to teach. Both Dr Andrew Thomson and Dr Chalmers opposed the movement for procuring the acknowledgment of this right by the General Assembly, in the case of ministers of Chapels of Ease. Yet undaunted even by such opposition, Mr Gray kept the matter in various ways before the public mind, and stirred up those who had a voice in church courts to bring it forward, before he could procure a hearing in them himself. His ordination as minister of the Chapel of Ease at Woodside, near Aberdeen (1st September 1831), brought home to him very painfully, in his own experience, the restrictions which so anomalous a position imposed on the exercise of the Christian ministry. He delighted to tell that on his return from the Assembly of 1834, in which, greatly owing to his powerful speech at the bar, the evil was remedied, Mr Carment of Ruskreen recommended him to give out in Woodside Chapel, as their first psalm in their state of freedom, Psalm cxxix.

Notwithstanding bitter opposition from some influential individuals in the neighbourhood, Mr Gray's labours in his first charge were highly successful. The congregation, of which he was the first minister, became numerous, and five hundred scholars attended the Sabbath school. Con-

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versions gladdened his heart, especially among the members of his bible class. Woodside was a field which the Lord was blessing up to the time of Mr Gray's removal to the West Church, Perth (14th July 1836). In this new sphere he was soon the acknowledged leader of the evangelical party in the church courts of the district, while the congregation became much larger than it had ever been, though he found it in a flourishing state. He began weekly prayer meetings, and during the sittings of the Assembly great numbers met every evening to hear a letter from their minister, when the struggle became serious, and to pray for the peace of Jerusalem. Aided by a munificent member of his congregation, he erected a handsome parish school, and, amid far greater difficulties, he built, after the Disruption, another school and teacher's house. His preaching was of a very high order, as his published sermons prove, and those who loved a pure gospel rejoiced in the simplicity and fervour with which he proclaimed salvation. It was to him a painful trial that his work for the church at large, coupled with his frequent ill health and consequent absence from home, prevented him from accomplishing the amount of pastoral visitation he felt to be due to his people. Of his lack of service in this respect, and of his own shortcomings as a man, he had a deep and lowly conviction. "A minister's sins are so aggravated," he once exclaimed, and burst into tears.

But few, if any, rendered more valuable service to the Free Church. Dr Candlish, as well as Hugh Miller, assigns to Mr Gray's pamphlet on the conflict between the civil and ecclesiastical courts, the merit of marking out the precise ground which was subsequently taken by all the leaders on the evangelical side. He says it became the text-book of the controversy. Dr Chalmers pronounced it "one of the most masterly and conclusive reasonings that ever issued from the press." It is not therefore surprising that after the Disruption Mr Gray was requested to draw up a Catechism for the instruction of the young in the principles of the Free Church. If some of the answers in that Catechism are rather

long, many are both short and pithy. Thus, having quoted from the authorised "Proceedings" of the Established Church Assembly of 1843, that the Assembly appointed a committee to draw up a full and formal answer to the Protest of the Free Church, and report to the Assembly on Saturday, he asks, "What happened on Saturday?" *Ans.* "There was no report." He then records that the committee, having been enlarged, did, in August, give in a report to the Commission, and quotes from the "Proceedings" that the Commission agreed to consider this report "at their meeting to-morrow." We then have—*Ques.* "What occurred on the morrow?" *Ans.* "No quorum appeared, and the Commission did not meet." *Ques.* "What became of the answer to the Protest?" *Ans.* "*It was never heard of more!*"

Mr Gray would gladly have retained the benefits of an Established Church, could he have done so with a good conscience. He confessed that, as an endowed minister, he felt more at rest in regard to his income than at Woodside, or after the Disruption. It was chiefly owing to him that the large congregations of the Free Church in Perth were content with humble structures for themselves, more aid being consequently given to country churches. The claims of the Sustentation Fund were vehemently urged from his pulpit, while congregations had not yet learned to look on the things of others, though his personal interests might thus have suffered. He was himself a liberal contributor. His labours for the Free Church in his own Presbytery were most abundant; and he took a leading part in the Assembly, both in the arrangement of its business and in its legislation. His profound sagacity and knowledge of Church law made his advice much sought and followed in the many perplexing questions that arose both before and after the Disruption. He was the first to suggest the scheme for the evangelisation of the masses in Glasgow which has been so marvellously successful; and the Assembly made him Convener of the Committee on that scheme as long as his health permitted him to take charge of it.

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In the prosecution of this great and difficult undertaking, he was separated for weeks together from his own congregation, and subjected to toils which seriously injured his constitution. No one more clearly saw the danger to, which the Church is exposed, not only from the encroachments of the State on its freedom, but from the prevalence of ungodliness in our great centres of population. Strict as he was in his views of ecclesiastical order, he reckoned it expedient in the circumstances of our overgrown cities, to employ effective speakers, chosen from the ranks of working men, to reason with their neighbours, "of righteousness, temperance, and judgment to come." Had his life been spared, he would have developed original and valuable ideas and modes of operation in the department of Home Missions. Revival work always lay near his heart; but a suspected undervaluing of the ministerial office on the part of some who were active in its advancement rather alarmed him, though he rejoiced at the co-operation of ministers and gifted members of different churches in giving addresses.

From the time of his coming to Perth to his death (March 10. 1861), he was labouring under chronic bronchitis, which often brought him very low, and made public speaking, especially such vehement oratory as his, a perilous task. He said he made men think rather than feel; but as his weakness increased, his pulpit addresses became very touching. In his eyes the preaching of the gospel always seemed the best and noblest work to which he was called. If his abrupt manner repelled strangers, those who enjoyed his friendship found him true as steel, and of a generous disposition. He had a great desire to visit the Exhibition in London in 1851, but to an old fellow-student who asked pecuniary aid from him at the time, he gave the sum required for his own expenses, and stayed at home himself. Yet perhaps in public life he was apt to be too eager in the pursuit of the objects he sought; and he himself looked on his afflictions as a curb on this natural impetuosity. Once, after a severe paroxysm of coughing, he said to a friend, "I would have been a terrible fellow had the Lord not put some such restraint on me."

J. B. I.



THOMAS GUTHRIE, D.D.

Home & Macdonald, Lith.



Thomas Guthrie, D.D.



THOMAS GUTHRIE, to be known as Dr Guthrie the preacher and philanthropist, was born in Brechin on the 12th of July 1803, and died at St Leonard's, Hastings, 4th February 1873, having all but completed his three-score years and ten. His father, David Guthrie, a burgher of some note in the town, was a man of strong sense and Christian principle; his mother, Clemintina Cay, had force of character and deep piety. The ancestors on both sides were farmers of the hill country of Angus. Thomas, the twelfth child and sixth son, had his lot early cast for the ministry. His College course commenced in Edinburgh in 1815, and he was licenced to preach the gospel in 1825. Lay patronage, as then exercised in the Church of Scotland, delayed his settlement, and only in 1830 did he obtain a charge. With the energy that afterwards marked him, he gave part of that interval to scientific and medical studies in Edinburgh and Paris, and part to the management of the paternal bank in Brechin, preaching and public speaking not being intermitted, and the knowledge he gained of men and of practical business bestowing a second training for his life-work. In 1830 he was ordained to Arbirlot, a country parish near Arbroath, and the same year married to Anne, the eldest daughter of the Rev. James Burns of Brechin. Here he entered with great earnestness on the chief lines of action to which he devoted himself through life,

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preaching to his congregation of farmers and labourers with all the clearness, warmth, and power of illustration which shone out afterwards, visiting from house to house, organising prayer meetings, Sabbath schools, a library and savings bank, and taking share in the movement against Patronage which was then stirring the heart of Scotland. His power and originality as a preacher, and his effectiveness as a platform speaker, brought him rapidly to the front, and with a sore wrench to himself and his people ("they were a' greetin'" is the account given by one of them), he was, in 1837, transferred to Old Greyfriars', Edinburgh, the historic church of the covenant and the martyrs. Here began that wonderful popularity which continued to grow for years, and attended him while he could ascend a pulpit. It was a very busy period with him, occupied with constant pastoral work, his hands full of the benevolent and religious movements of the time, and with a large share in the Church discussions which were shaking the country ever more widely and deeply. In 1840 he entered the new church of St John's, a parish formed from Old Greyfriars', to carry out the territorial principle—one of the chief reasons which had forced him from Arbirlot, and a favourite conception of Chalmers. He laboured at this with incessant vigour till the Disruption came in 1843, to change his position and the condition and prospects of the Church of Christ in Scotland.

The movement which ended in this event had been progressing in the "ten years' conflict"; a battle waged over the breadth of the land, in country homes and hamlets as well as in church courts, in remote islands as keenly as in the great towns, by lecture and debate, through book, newspaper, and pamphlet, and every agency of speech and pen by which the heart of the people could be reached. It was one of the periodical uprisings that have made the nation what it is. "Scotland," wrote Lord Palmerston, "is in a flame about the Church question," and men who imagined the ages of faith gone, and materialism lord of the future, were surprised to see the same unquenched spirit that leapt

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into being at the voice of Knox, and signed the covenant amid tears of enthusiasm on the tombstone in Greyfriars' churchyard. In the surging eddies of the fight Thomas Guthrie was often seen, and his winged words, with the pen of Hugh Miller, were powerful co-efficients in bringing out the response which the heart of the people gave to the self-sacrifice of the ministers, and in securing, under God, the success of the Free Church from the first day of its existence. He was in the band that burst from the doors of St Andrew's, Edinburgh, on the 18th May 1843, and which, beginning with 474 ministers, has grown to 900 churches, three Divinity Halls, and a yearly free-will revenue of half a million sterling. He formed one of a deputation that visited the chief towns of England and Ireland, to explain the principles of the Church, and not long after commenced his operations for the Manse Scheme, which ended with his reporting £116,370 for this one object, as the result of a year's labour. The journeys, speeches, and business work compressed into this effort might have been spread through an ordinary life, and shook a frame of unusual strength. From homeless ministers, his exertions turned to what had long been in his heart, houseless children, and in 1847 came out the "Plea for Ragged Schools." Its effect was electric, for the Christian conscience was ready; and he became identified with the movement personally in his own city, and, in name and influence, throughout the country. One plea followed another; hundreds of "life-boats," to take his own favourite figure, were launched, and he was called on to advocate the cause with the people, and to watch the part taken in it by Parliament. To the close of his life it held the place nearest to his heart of all public questions; not as a piece of politics, or branch of social improvement, but as a chief part of the religion of Christ. His numerous speeches, and his fervent pleadings through the press, have entered deeply into the general zeal for the education and elevation of the people which is one of the best features of our time.

In the midst of these multiplied efforts his health broke down, and a

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silence of two years from pulpit work made many fear that his public course was finished. But it had half its way to run. In 1850 the happy settlement of Dr Hanna, the son-in-law and accomplished biographer of Dr Chalmers, as co-pastor in St John's, divided his pulpit labour, and doubled his power and opportunity. His name as a preacher had been growing like sunlight ; it was now at its zenith, and audiences representing all classes of rank and culture, mixed with strangers from every part of the world, were drawn to listen to the same gospel preached with a clearness and force, a vividness and human interest, that satisfied a common need. Another field opened in the use of his pen. It is seldom that eloquence of speech can flow through the press without losing a large portion of its colour and vitality, and accordingly his first "Plea for Ragged Schools" took many by surprise, and was the revelation to himself of a latent power. His heart had been touched in what lay nearest to it, and the string of his tongue was loosed to speak on other matters. In 1855 his first volume, "The Gospel in Ezekiel," appeared, and at this date it has reached its fortieth thousand. "The City : its Sins and Sorrows," rose to fifty thousand, with others corresponding, too long here to mention. His books cannot represent him to those who never heard him, as he was in his mastery over an audience, not merely by gesture, and voice, and look, but by the mysterious soul magnetism which some speakers possess ; nevertheless it is remarkable how much of his heart and life he was able to transmit through the conducting rod of the pen. It is proof of the great store of impressive power with which his spiritual nature was charged, and also of an instinctive literary skill, for though his style in both was the same, there was a change of manner and proportion of which few orators are capable. To thousands who never saw him, he was familiar as the editor of the "Sunday Magazine," known as "Dr Guthrie's Magazine," which reached a great circulation in his hands, and where he gave to the world not only many of his sermons, but his view of things civil and sacred, his observations on men and

manners, as, in later years, he extended his journeys at home and abroad. His independence and breadth of handling made his papers always racy reading, while there was felt through them the discrimination of the best touch-stone—"A good understanding have all they that do his commandments." To number up the subjects in which he took the interest, not of a man who is an editor, but of an editor who is a man, and proved it also by speech and action, would be to give a list of most of the great concerns that touch the welfare of mankind. Anti-slavery, total abstinence, the purity and morality of national law, the improvement of the condition of the army, sanitary reformation, better homes for the people, working-men's clubs, continental missions, with a peculiar love for the old Church of the Valleys, the union of the Presbyterian denominations, are some of the questions that occupied him. His fugitive papers have an interest, in shewing the comprehensiveness of his nature as well as its intensity, the curious pleasure he took in peering into, and the *curiosa felicitas* he had in touching, whatever belongs to genuine human nature, and helps it on. Differing as he and the late Dr Norman Macleod did in Church polity and some other things, these two distinguished men had the same ground of a true and broad humanity in them, playful in its rippling creeks, sadly earnest in its depths, with the sure sign of this breadth, a sympathy that moistened into humour and melted into tears; and, never far off, the endeavour to make a wider, nobler, human nature, of which Christ is the alone possible centre.

Some of his later papers were entitled, "Out of Harness," but this condition he never reached till he lay down to die. A winter's preaching in Rome, and a visit to America, to work his way across the States to California, where he had a son, were among his last plans, an extraordinary proof of courageous energy on the verge of his seventieth year; and with his heart still pressing forward, his strength failed. His end was by the border of the sea, which had been making its music within him for many years, and he looked out on it, as Bunyan describes his

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pilgrims by the brink of the river they had to cross, exchanging messages with friends near and far, rehearsing memories and expressing hopes with an affection and faith and humility that were very touching ; and at the close of Sabbath the 23d February, he entered into his rest, or should we not say of him, began his new work ? He was laid in the Grange Cemetery, Edinburgh, beside numbers of his old companions, eminent ministers and faithful elders, with many a tribute of love and sorrow from the vast multitude that gathered to his burial, but with none felt so deeply as the song of the children of his own Ragged Schools, a requiem very fitting, and also the echo of a welcome, "Inasmuch as ye have done it unto one of the least of these little ones."

While his life-work went beyond the Disruption, we cannot estimate his character without going back to it. Whatever view may be taken of the claims involved in that event, no thoughtful man can help seeing that it contained immense quickening influences. It was an epoch in Scotland, moving and magnetising it as perhaps nothing has done since the Reformation, and those who were most hostile to its principles have not been able to escape its impulse. We should be blind and ungrateful did we not acknowledge the obligation which the entire Christianity of this land, and of others, owes it for its noble testimony to the power of conscience, for the spirit of self-sacrifice and generosity, of free-giving and zealous working, that have flowed from it into many channels, as from a swelling river. If it was a mistake, the world could stand a few more such errors ; abnegation is not such a common thing even in the Christian Church that we can afford to want this instance of it ; our history would have been poorer, and our life lower, at this day without it, and this is its best practical justification. But, doubtless, it told most on those who were directly engaged in it, and brought out whatever was in them of heart and capacity—an Ithuriel's spear, with a better result in its touch. Under the frown of Government, and with the door of Parliament shut in their face, they carried their appeal to the people, put the rights and

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resources of the Church, under its Head, in their hands, and the reply inspired a confidence which made them strong for Christian work everywhere. After Chalmers was so soon withdrawn, there was no one perhaps of the survivors who felt so much this quick beat of the heart, for fresh enterprise as Dr Thomas Guthrie. The Disruption, like every other great providential movement, had its men made for it—we omit the living—each fitted to his place; the central fire and upheaving force of Chalmers; Cunningham the Ajax of debate, with his colossal blows; the sinewy strength and marshalling skill of Candlish; the calm sagacious statesmanship of Robert Buchanan; the pen of Hugh Miller, dipped in poetry and feathered with history and philosophy. But Dr Guthrie represented its sense of new-found power not only to maintain itself, but to give out energy as never before; its obedience to the command, “to launch out into the deep and cast the net on the right side;” its interest in the children of the poor, in the home heathen, in the continent of Europe, in the world. It was mainly this spirit which determined henceforth his ecclesiastical outlook, and turned it not back, but forward. From the first he went for the entire abolition of Patronage, when Patronage only was in question. When the independence of the Church in her spiritual domain was invaded in the course of the struggle, he was forced, with many more, to give up connection with the State; but when once that tie was broken, new feelings and considerations came in, and grew with the new experience. A different kind of life brought its own pleasures, in its sense of freedom, its activities, its struggles, its very sacrifices, its growth of affection to objects for which, and friends with whom, these sacrifices had been made—the joy of life in life itself—and it became a question, not difficult to answer, whether all this should be forsaken for the former position, even if it lay open. It is the ancient parable of putting the new wine into the old bottles, with the fact, that the bottles had given way before. Dr Guthrie felt, as he expressed it, “when he had got rid of the crutch and found his limbs,” no desire to go

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back to that kind of help, and the fear that, if he did, he should lose what he had gained. And, after all, this is what will determine the form of Church reconstruction in Scotland, not the lines drawn across the water by statesmen, but the deep currents below—the necessities and cravings of spiritual life in the Christian people. Statesmanship has often had to recognise that there are things done in the world by its mistakes which it cannot undo. The abolition of the tea tax would not have reclaimed America when independence was declared; and when Israel was once across the sea, in the freedom of the wilderness, with its divine provisions, and Canaan before, not the land of Goshen and a constitution, *octroi* or other, under a repentant Pharaoh, could have brought them back, though some would fain have tried.

In describing a man, it is the custom to begin with his appearance, and the likeness which this sketch is to accompany invites its continuance. He was tall beyond the ordinary stature, with a strength of frame that would have made him a "shepherd of the people" in the old Homeric time, as his other gifts made him in the movements of ours. The face was not regular, but had much expression, first in the eyes, keen and gray, and then in the mouth, which spoke by its lines, as well as its words; a face that was the farthest from being a cover to the feelings, but let them through in their quick changes, flitting up in sympathy and mirth, and honest anger and righteous scorn. The photographer cannot give this, the reader's imagination must help. The complexion was swarthy, especially in youth, with long dark hair, which retreated as age advanced, and waved in a cloud-like white about his temples, the general remark being that he grew comelier as he grew older.

His intellectual nature was not of the abstract or contemplative order, but strongly concrete and objective, thinking in analogies and speaking in figures, as old Homer used them, with picture-like fulness that would have been dangerous to the sustained interest but for the glow and movement that made them one with the subject. It recalled the eddy

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of a Highland pool in love with the overhanging birch and rowan, but still part of the stream. His knowledge was drawn from nature more than science, and from men more than books, gathering all his life from every one he met, and having his library of fact and incident and observation ready at hand. The amount and variety of these, and the power of putting them in easy dramatic form with naturalness and geniality, were the charm of his conversation. Those whose conception of Scottish divines is represented by the dried mummies that fill the vaulted niches of the Capucin Monastery at Rome would have had their ideal disturbed; and yet the type to which he belonged has great antiquity, as any one may see who will study the character of John Knox himself in his "History of the Reformation." Connected with this was a stock of prompt common sense in reaching instinctive judgments about men and things, much of what is thought to be the national peculiarity of shrewdness, that is, penetration for cases of entanglement, and much also of what is thought to be not so national, tact, the perception of things delicate. But the centre of his natural character was his power of emotion—commonly called heart—a great breadth of human nature, inflammable all round, crackling in playful flames, burning also with steady worklike purpose, and capable of deepening to a still white heat. This made him the preacher and philanthropist he was—a preacher who needed to fill his study in thought with his congregation, and kindle himself thereby to fire them in turn; and a philanthropist, not of the Benthamite school, but with a personal friendship for waifs and strays, a romantic interest in them, and a human naturalist's study of the curious shell under which he hoped to find his pearl. In little things it was seen, in the ready confidences he made up with children, and the good understanding he was on with dogs; for humane is only human widened out. And humanity lay at the root of his theology. Not but that he was sound to the core in his Christian and Calvinistic faith, that "all things are of God," and drew it from God's book. But there are different

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ways of realising it, as there are different roads leading up to Christ, though He is the one only door. One way of theology is by reasoning the matter down, as is done in systems ; another is by thinking it up, and this last was according to his bent. Given man, his sin and unhappiness, and how can he be cured and raised ? Is not the gospel the only possible solution of this ? Is not its fitness for humanity the seal of its divinity, and is not the centre of its power, as well as its mystery, God manifest in the flesh ? It was in this way, we believe, that he reached it for his own comfort ; and it was in the presentation of the gospel as the great human need, in the application of it to the circumstances and wants and sorrows and sins of men, as he had learned to know them, that the power of his preaching lay. He had truthful realism, and vivid fancy, and passionate force ; but natural as these were in him, they were successful, under God, from their having something in their midst more deeply human, because divine, the presence of Jesus Christ brought close to the heart, as the only Satisfier of its yearnings and Healer of its wounds.

He did much for his own Church, but more for the Church of Christ ; and though it may seem a narrower thing to close with, it needs to be said, he did much to represent the best parts of the Scottish character—deep feeling, with a tenderness that seeks to hide itself under humour ; sagacity of the head with warmth of the heart ; shrewdness with self-devotion ; outbursts, resolute to obstinacy, against human authority when it crosses the path of the fear of God ; a nature very jealous of its rights, and very fervid for what it believes to be the cause of freedom and truth. History has written down this character of the people for three centuries or more, and it will put the name of Thomas Guthrie among those who in different ways have helped to keep up, and hand forward, the old renown.

J. K.



John Hamilton.

OF the laymen who exercised a leading influence in the Disruption controversy, and in setting up the Disruption Church, Mr Hamilton's place was second to none, with the single exception of Mr Dunlop. But, for the most part, it was an unseen influence—the influence of a pure-minded, modest man, who sought only to do his duty, courted no eclat, and was careless of fame. Though a member of the bar, he was no public speaker; he never drew forth the enthusiastic huzzahs of the General Assembly, but was content to see his friends wearing the laurels which his exertions had in a large measure helped them to gain.

Mr Hamilton was born in Buccleuch Place, Edinburgh, in 1795. His father, who died young, held the office of Deputy-Controller of Excise; his mother was the daughter of Mr Walter Biggar, of Sciennes. He was the youngest of four brothers, all now dead;—Walter, a colonel in the Indian army, who, on succeeding to the Estate of Falkland, assumed the name of Tyndal-Bruce; Andrew, Secretary of the Alliance Assurance Company, London, and for a considerable time editor of the *Record* newspaper; and Robert, a doctor of medicine. His education was received mainly at the High School and the College of Edinburgh, but between his attendance at these, he spent a couple of years at Shelford, near Cambridge, where Mr Simeon's curate received a few young men to be boarded and educated. In that beautiful spot, "the garden of

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Cambridgeshire," associated with the names of Simeon and Thomason, of Henry Martyn and Henry Kirke White, it is believed that Mr Hamilton first felt the power of grace, and gave his heart to the Lord.

Mr Hamilton was called to the Bar in 1821, and for a number of years lived quietly with his mother and brothers, among whom there subsisted a warm family affection. In 1836 he married Miss Louisa Balfour, daughter of Mr James Balfour of Dantzic, a connection of the family of Balfour of Pilrig. She was a young lady of singular beauty, and not less simplicity and sweetness of character. When on a visit to some relations in Banff, and under the ministry of the late Mr Grant, she received her first impressions of divine truth; and we have been told by some who knew her intimately, that her progress in the divine life was singularly interesting and rapid, and that a more beautiful Christian character could hardly have been conceived. The fair prospect of domestic happiness which thus opened to Mr Hamilton was destroyed in less than a year, by his wife dying in childbed, both mother and infant having been laid together in the grave. This was felt by Mr Hamilton as a terrible blow: he bore it like a Christian, but it was long before he regained his wonted tranquillity of mind.

In politics, Mr Hamilton was a Conservative, and being a member of the congregation of the late Dr Muir of St Stephen's, it did not seem likely that he would take side with what Lord Cockburn and many others called the wild party in the Church. His taking that side, and taking it with great decision and earnestness, was due to his strong conviction that it was constitutionally right, and to his not less strong intuitive perception, that the most vital interests of the Church of Scotland were bound up with the maintenance of non-intrusion and spiritual independence. Nothing short of this could have induced Mr Hamilton to labour as he did in the cause. We have said that he was no platform man or public speaker. He was a chamber-counsel for the Church, a wise adviser in her difficulties, a compiler of important docu-

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ments, a writer of pamphlets for statesmen, and public men, a negotiator in delicate transactions, the trusted and valued friend of the more prominent leaders, particularly Dr Candlish, with whom Mr Hamilton had extraordinary influence, and in whose congregation, after the Disruption, he took office as an elder. During the conflict (1840-41), he wrote two pamphlets that did yeoman's service in the cause of the Church; the one entitled, "The Present Position of the Church of Scotland Explained and Vindicated," the other, "A Remonstrance, especially addressed to the Members of the Legislature and others, in relation to the Scottish Church question, embodying an answer to an article on the same subject in the *Quarterly Review*." Mr Hamilton filled for some time the laborious and irksome post of Secretary of the Non-Intrusion Committee; and when the Disruption hove in sight, and for a considerable time thereafter, he was Convener of the Building Committee. He rendered another important service, as editor, for a considerable time, of the *Scottish Guardian* newspaper.

The chief feature that distinguished Mr Hamilton among the galaxy of great men at that remarkable time, was his singular fairness and calmness in controversy, joined to profound earnestness, and deepest concern for the interests involved. These were qualities remarkably fitted to gain the esteem of opponents, at a time when those whose post was often on platforms and in Church Courts were naturally more hot and excited. How remarkably Mr Hamilton impressed public men with his fairness and honesty, may be gathered from the opinion of the Duke of Wellington and the Earl of Aberdeen. The latter nobleman wrote to Mr Thomson of Banchory (Jan. 27. 1840): "Mr Hamilton will perhaps like to be informed that I have placed his pamphlet in the hands of the Duke of Wellington, who, at my request, has read it, and entertains a very favourable opinion of the work. The Duke takes a warm interest in the affairs of our Church, and deeply laments the unhappy differences which exist." A few months afterwards, Lord Aberdeen wrote of Mr Hamilton, with

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whom he had now become acquainted, contrasting him with some other champions of the Church: "Your friend Hamilton is a man of another stamp altogether. I had the greatest pleasure in all my intercourse with him, and found him always the same, honest and straightforward, and invariably adhering to his words. I did not agree with him, far from it, but that was quite a different matter; he is as well entitled to his opinion as I am to mine, but I always had pleasure in discussing with him," &c. A similar impression of Mr Hamilton's character was conveyed by an eminent member of the Parliament House, shortly after the publication of his second pamphlet. It was understood that this gentleman was the author of the article in the *Quarterly* to which the pamphlet was a reply. "I was much gratified to-day," wrote Mr Hamilton to Mr Thomson (2d March 1841), "by G. M. [George Moir] coming up to me in the House with great frankness, and saying he had read me, and had nothing to complain of, as he might say what Chalmers had said in relation to the Dean, that 'it was a great happiness to fall into the hands of a gentleman.'" The celebrated pamphlet of the Dean of Faculty, however, Mr Hamilton could not regard with respect. "It appears to me," he said, "to distort the whole subject of controversy to an extent that I should have thought absolutely impossible. Unquestionably it is written, throughout, in the spirit or tone of a counsel or party in a private cause, which is far from the temper of mind with which it befits either the duty or the interest of the country to regard the proceedings of its Established Church."

It is not easy to estimate the value of the calm, fair, judicial tone of a man like Mr Hamilton, in the face of the unexampled torrent of denunciation which the attitude of the Church drew down on it. There was such a gentle, honest look about him, that the usual epithets, "firebrand and fanatic," would not fit him in any degree. The world has long since learned to regard the lofty spirit of self-sacrifice as the outstanding feature of the Free Church movement, and before the splendour of that spirit the infirmities of controversy, which marked

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some of her leading men, have passed out of view. But in those days this was reversed. The world would not believe in the sincerity of the Church, and its refusal to obey the law exasperated the friends of law and order to the verge of madness. The whole tone and character of Mr Hamilton, and, indeed, of not a few other leading men, was a demonstration of the world's injustice. As shrewd as any man, as true a Conservative, as good a friend of the law, as sincere a lover of the constitution, he not only sailed with the wild men, but helped to steer the ship. On some points of policy, it is true, he did not agree with some of his friends. When the veto was declared illegal, he would have made some concession, and in some other matters he would have been more cautious, but he was too loyal to the great principles involved in the controversy to allow such matters to cool his earnestness in the cause.

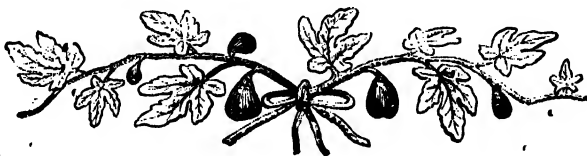
Mr Hamilton died in the prime of life. His last illness was sudden and short. In the end of August 1847, he was seized with diarrhoea, which ended fatally on 2d September. Dr Candlish hastened to the bedside of his friend, and found him in the last extremity of weakness. "He could scarcely speak articulately," says Dr Candlish, in an interesting notice of him, "but his breathings were all ejaculatory thanksgivings and prayers. We asked him if he had anything to say regarding the affairs of the Church, in which together we had taken so deep an interest, and shared so many toils. No, he briefly answered; you know my views on all points sufficiently already. Nothing then passed but what pertained to the common salvation. His smile was radiant as in broken sentences he poured out his soul, adoring Christ's love, and wondering that it should have reached such a sinner as himself. We asked if he would wish us to join in prayer, and immediately, with a beaming countenance, he himself offered up a short collected supplication. The scene was too affecting. He had on the previous day commissioned one of his medical attendants, who was also a personal friend, to convey a

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message to the writer, and to another of the brethren, to the effect, that on his deathbed he derived great comfort from the thought of the principles he had maintained, and the cause in which he had contended. But while thus bearing testimony, along with so many others, to the preciousness of these principles and of that cause, as seen in the light of the eternal world breaking in upon the departing soul—while deriving consolation from the remembrance of his having been enabled to be faithful to the crown rights of the Redeemer, in whose presence he was so soon to appear—he was far from resting his confidence on any other ground than the mediatorial work of the Great High Priest. It was of Jesus, as the Lamb of God, that he spoke; it was atoning blood that gave him all his hopes; and redeeming love formed the burden of his last feeble utterance of praise. We saw him in the same frame on the night before he died. Early on the 22d he fell asleep in Jesus.”

The names of champions whose eloquence resounded through the country and stirred the soul of the multitude, are naturally remembered longest, and by the greatest number. But there are still some who are moved with a tender and respectful affection, if perchance, sauntering through St Cuthbert's churchyard, their eye lights on the stone that bears the name of JOHN HAMILTON. It recalls to them a man eminently good and loveable, and reminds them how much the Free Church owes to such men, who, in the noblest spirit, and with much self-sacrifice, built the wall of Jerusalem in troublous times.

W. G. B.





WILLIAM M. HETHERINGTON, D.D.

Home & Meador

Print. L. L. H.



W. M. Hetherington, D.D.

HE subject of our Memoir, William Maxwell Hetherington, was born on the 4th of June 1803, in the parish of Troqueer, in the Stewartry of Kirkcudbright. His parents were of humble station, but seem to have been endowed with those sterling qualities of character, which have so often made the homes of the Scottish peasantry the nurseries of greatness.

He received his primary education in the parish school of Troqueer, which he left however without introduction to the study of the Classical Languages. In 1822, after a few months' private study of Latin and Greek, he matriculated in the University of Edinburgh, at the age of nineteen, and in spite of disadvantages in preliminary training, achieved marked success as a student all along the lines of study; taking the highest place in Greek, and the second in the class of Moral Philosophy. His relations to Professor Wilson developed rapidly into intimate friendship; and it was under his encouragement, that he ventured to publish in 1829, before completing his Theological Curriculum, a small volume of poems, under the title of "Dramatic Sketches."

On the completion of his course of study, Mr Hetherington received an appointment as tutor, first in the family of a Scottish nobleman, and then to the son of an Irish peer resident in London. During this period of comparative leisure which extended over several years, he devoted

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himself to the study of general history; and in the course of his research became impressed with the idea that there was room for a popular exposition of the course of providential discipline by which the world was prepared for the advent of the Son of God. In prosecution of this idea, he published in 1834 an elaborate treatise, felicitously titled "The Fulness of Time," in which he traced the progress of the mental and moral development of the race during the Patriarchal Age, and under the dynasties of Egypt, Babylon, Persia, Greece, and Rome. The work is one of profound erudition, and is confessedly the ablest and most original of his writings.

In 1836, Mr Hetherington accepted a presentation to the parish of Torphichen, in the Presbytery of Linlithgow, where he speedily won for himself a position of influence, by the earnest evangelism of his ministry, and the ardour with which he entered into the discussion of the public questions of the day.

Shortly after his ordination he married a daughter of the Rev. Dr Meek, of Hamilton, formerly of Torphichen, who by a singular arrangement of Providence, returned as his wife, to the manse in which she had been born, and where she had spent the years of girlhood.

During these opening years of his ministry, Mr Hetherington, though a young man, gained the confidence of the more public leaders of the Evangelical party; he was looked to as a representative in his district of the country; and was in frequent and intimate communication with them. Perhaps the most effective of his platform appearances on the Church question was made at this time, in Linlithgow, when, in response to a sudden call to take the place of a deputation from Edinburgh who had failed to appear, he held the large audience spell-bound, while in an extempore address of three hours, he expounded the principles at stake.

His ministry at Torphichen was a period of great literary activity; his "Minister's Family," the article "Rome" for the "Encyclopædia

Britannica," and numerous contributions to the *Presbyterian Review*, and other Magazines, being amongst his lighter efforts.

As the Ecclesiastical Controversy advanced, Mr Hetherington became alive to the want of a Treatise, which would present, in a popular form, the historical bearings of the questions in debate; a want which he supplied by his "History of the Church of Scotland," published in 1841. The rapidity with which new editions were called for, testified at once to the seasonableness of the Work, and to the important part it played in ripening the minds of the people for the brilliant issue of 1843. In the Autumn of that year the history was brought down to the Disruption; and by the year 1848 the work had reached the sixth edition.

His next important literary contribution to the solution of existing ecclesiastical problems, was a "History of the Westminster Assembly," published in 1843. Written with the avowed intention of "vindicating the principles and the character of the Presbyterian Church," the work did an important service at a time when these were both "misrepresented and condemned." It is characterised by the author's wonted intensity of thought and feeling, and stands alone as a popular History of the Genesis of the Standards of the Presbyterian Church. In a recent edition, published in 1878, under the editorship of the Rev. Dr Williamson, Ascog, Bute, the work has been enhanced in value, by the addition of a considerable amount of new matter, and by various important corrections which have been supplied by the publication of a portion of the *Original Minutes* of the Assembly proceedings, a document, which until after the death of the historian was supposed to have been "irrecoverably lost."

In 1840, Mr. Hetherington was one of the General Assembly's deputies to the refractory Presbytery of Strathbogie, and in the discharge of his work received the usual attention of a Civil Interdict, which he defied on the strength of his higher commission as a servant of Christ and of His Church.

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Mr Hetherington was present at all the diets of the memorable CONVOCATION in 1842, in which the Church's line of action was finally determined; and has left behind him an interesting memorandum of each day's proceedings, noted on the spot.

There is no need that we should here describe the familiar and stirring events of the 18th of May 1843; but a few lines from a letter of that date to his "disinherited wife" may be of more than personal interest.

"THE DEED IS DONE!! We are now sitting in the hall of our new Assembly with feelings of the deepest solemnity, yet holy joy, and unutterable peace. . . . All was done in calm and solemn sacredness of manner and spirit. The protest was read without interruption; then Dr Welsh stepped down from the chair and walked out, followed closely by Drs Chalmers, Gordon, Makellar, Macfarlane, &c. Then we all rose and left the house as quietly as we could. . . . The hall (Tanfield) is quite full, and it will contain at least 3000 people. About 460 ministers have signed the protest . . . were there no more, *enough*. Glory to God alone! . . . All has gone on most nobly, and every one seems light and happy, and thankful to God for the great things which He has done for us."

On the second Monday of its session, the Assembly of 1843, "taking into consideration all the goodness which the Church had received at the Lord's hands," appointed Thursday the 15th of June as a day of thanksgiving, to be observed in all the congregations of the Church. The pastoral address issued on the occasion was prepared by Mr Hetherington.

On the 28th of May Mr Hetherington preached for the last time in the Parish Church of Torphichen, closing the service with a solemn protest against the action of the Legislature, by which "wrong had been done to the constitution of the kingdom, and to the Church of God." It is an interesting evidence of the deliberate certainty with which he had anticipated the issue of the controversy, that the site for the new church at Torphichen was secured, and some materials collected, before he set

out for the meeting of the Assembly in 1843. The removal of earth for the foundations was begun on the 12th of June, and on the 6th of August, within eight weeks of its commencement, the church was opened for public worship. On the 24th day of the same month Mr Hetherington entered the new manse; and, on the 2nd of October, a new building was opened as a school-house. Thus it was given to the congregation of Torphichen to complete successively the first church, manse, and school-house in connection with the Free Church of Scotland.

In addition to the enormous labour of organising the Free Church, there fell upon the leaders of the Disruption the work of expounding its principles far and wide, at the earnest solicitation of friends interested in its history. Mr Hetherington was sent in November of 1843, along with Dr Candlish, Rev. Andrew Gray of Perth, D. M. Makgill Crichton, Esq., and others, to visit certain of the leading towns in Yorkshire. A short extract from a letter, dated Bradford, 24th November 1843, will give an idea of the straining character of these missions. "For three days I have been driven from place to place, travelling every day, I know not how many miles, scarcely reaching the place of meeting till the hour was come, and then commencing to speak immediately; again resuming conversation after returning from the meeting, and continuing till two or three o'clock in the morning; then getting up at seven in order to resume travelling on next morning. Such has been my course since Monday, at Sheffield, and must be for another week, till I leave Leeds. This forenoon I addressed the meeting at Bradford, and have to speak again this evening. To-morrow I obtain a little respite; and, on Sabbath, have to preach three times. On Monday I have to be at Leeds; on Tuesday, Dr Candlish and I return to Sheffield, and thence again to Leeds. . . ."

Early in 1844, Mr Hetherington accepted a call from the congregation of St Andrews. He was a fitting representative of the evangelical cause in a university city, which was a hereditary stronghold of Erastianism, and the very "Siberia of Moderatism." By appointment of

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General Assembly he received a certain Professorial charge of the students attending the University of St Andrews who adhered to the Free Church. One of them, who remembers his friendship with a grateful enthusiasm, thus writes:—"It was of great value to us in that testing time and place to be in habitual contact with a man of nerve and vigour like Dr Hetherington. There was about him a wholesome atmosphere of sharply defined opinion, which was a shield to our young convictions. . . . Altogether, with his literary wealth, his ecclesiastical lore, his fertility and vigour of thought, his robust convictions, and his manly courage in maintaining them, he made his years in St Andrews a time of forcible and effective service."

As a pastor and preacher he was held in the highest esteem by his congregation, and, although circumstances arose which somewhat marred the peacefulness of his work at the close of his ministry in St Andrews, the attachment of the congregation was evinced by a memorial, couched in the most affectionate terms, and signed by 427 members and adherents, urging him to refuse the call which an Edinburgh congregation had addressed to him.

Immediately on his settlement in St Andrews, Mr Hetherington received the Degree of LL.D. from the College of New Brunswick, U.S.; and, eleven years later, in 1855, the Degree of D.D. was conferred on him by the Jefferson College, Pennsylvania. At St Andrews, he started and for four years edited the *Free Church Magazine*.

In 1848 Dr Hetherington was translated to Edinburgh, to the pastoral charge of the congregation of St Paul's. His Edinburgh ministry was an influential and, in many respects, a remarkable one. The notes of daily work which he has left indicate a rare amount of pastoral activity. In the pulpit he was always fresh, always vigorous, and not unfrequently rose to a height of real eloquence, when his theme kindled the passionate fire that was so characteristic of him. His widest fame as a preacher was achieved in connection with his monthly Sabbath

evening lectures on the characters and scenes of Old Testament history. These lectures were enriched by a free use of his extensive stores of historical and scientific information; and in them Old Testament incident was often used as a foil to set off some moral principle, bearing a contemporary national or social life. They attracted hearers from all parts of the city, and throughout the whole course the large church was crowded month after month,—pews, passages, and pulpit stairs being thronged with eager listeners.

At this period he was a frequent lecturer on subjects of general interest—social, literary, and historical; in 1853, delivered in Exeter Hall, London, a brilliant lecture on “Coleridge and his Followers;” and during his Edinburgh ministry wrote his well-known “Memoir of Mrs Coutts.”

After a laborious ministry of nine years in Edinburgh, he received a unanimous appointment by the General Assembly of 1857 to the chair of Apologetics and Systematic Theology in the Free Church College of Glasgow. A posthumous volume entitled “The Apologetics of the Christian Faith,” which contains the lectures prepared for his students during his first session, and almost in the form in which they were originally delivered, testifies to the enthusiasm and thoroughness with which he entered on the duties of the professorship.

In connection with this period of Dr Hetherington's life, it is due to him to refer to his unwearied labours in fostering the young charge of Kelvinside, of whose provisional session he was the first moderator, and over whose beginnings he watched with all a pastor's affectionate care.

The heavy strain of the first two years of his professorship fatally undermined his constitution, and prepared the way for a stroke of paralysis in 1862, by which he was entirely laid aside from public duty. During three years he bore his affliction with the most perfect resignation. Though the vigour of his mental powers was much impaired, and his remarkable memory sadly shattered, he manifested occasionally some-

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thing of his old clearness of perception, and was to the end keenly alive to the preciousness of Divine truth. The end came peacefully on the 23rd of May 1865. His wife, who tended him with the most affectionate devotion through his protracted illness, thus wrote a few months after his departure :—" When I remember his irrepressible energy and restless activity of both mind and body in younger days, I look back with thankfulness and something like wonder to the calm, cheerful, submissive, patient sufferer. Never a murmur escaped his lips ; and when, on that bright morning, he fell asleep in Jesus, without a struggle, without a pained look, without even a nervous quiver, I truly felt how graciously and tenderly the Lord, in His mercy and loving-kindness, had dealt with me and mine ; and now all my reminiscences of him are pure, unmingled love—love that draws me onward and upward to my Saviour and my God."

By his own request, his remains were interred in the Grange Cemetery, Edinburgh, "as near as possible to Cunningham." The session of the General Assembly afforded to many of his old friends and admirers the melancholy satisfaction of following his body to the grave. The graceful monument that marks his resting-place was erected to his memory by the congregation of St Paul's, who never ceased to cherish the most affectionate regard for their former pastor.

W. M. F.





ROBERT GORDON, D.D.

Hume & Macdonald Lith



Robert Gordon, D.D.

AMONG the names which appear in the martyr roll of the Disruption period, there is not one which was regarded in its day with a deeper reverence than that of Dr Gordon. He did not mingle much in the strife. He took little part in the debates which were constantly occurring in popular assemblies and church courts. So far as we know, he wrote no controversial pamphlets. And it was never to him that his party looked when they were battling with the politicians. But there was no man who moved forward with a firmer tread—no man who was more resolute in asserting the Church's independence, or more ready to brave all consequences in order to maintain it; and the very quietness, and calmness, and dignity, which characterised his usual demeanour, gave an almost startling impressiveness to his words and actions when he emerged, as he did once and again, from the crowd, and took up an advanced position, as one of the undoubted leaders in the great movement of his time.

His outward personal history was not an eventful one. He was born at Glencairn, in Dumfriesshire. After receiving license to preach the gospel, he became Mathematical Assistant to the Rector, of the Perth Academy,—an office in which he was succeeded by the Rev. Dr Forbes, of Glasgow. There his gifts came to be known to Lord Gray, who presented him to the parish of Kinfauns, where he continued to labour from

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1816 to 1820, when he was translated to Edinburgh. In that city he remained till his death in 1853, but during that long period his services were not confined to one congregation. His first charge was that of Hope Park Chapel; his next was the New North, in Brighton Street; his third was the High Church Parish; and his last the Free High Church, at the head of the Mound. In all he maintained, from first to last, the character of an able and earnest evangelical preacher. His discourses were prepared with extraordinary thoroughness and care. They were delivered in a manner which was particularly impressive. And there is the best reason for believing that his ministry was eminently successful, in the highest sense of that expression. A volume of his sermons was published in 1825, and since his death two other volumes, containing additional examples of his method of expounding Scripture, especially the prophecies relating to the Messiah, have been given to the world. We have it also on good authority that he contributed several articles on mathematical subjects to the *Edinburgh Cyclopædia*, a publication which was edited by Sir David Brewster. But his highest memorial is the spiritual fruit which followed from his pastoral labours, and the emphatic testimony which, with all the weight of his character, he gave to the principles which constitute the heritage of the Church of Scotland.

In the latter connection, there are several outstanding incidents in the life of Dr Gordon which are peculiarly worthy of being referred to in such a record as the present.

One of these was his appearance at the bar of the Court of Session, along with the Presbytery of Dunkeld. That Presbytery had been placed in a somewhat singular position. Two men—Mr Clark, and Mr Kessen—had been nominated to the pastorate of Lethendy, a parish within their bounds. The former was first in the field, but he was *vetoed*, and, with the concurrence of the patron, was set aside. Mr Kessen was then presented, and he having received in addition a call from the people, the usual steps were taken with a view to his settlement.

Mr Clark, however, was not prepared to be thus dropped. He asked the Court of Session to interfere on his behalf, and the Court did so, issuing an interdict forbidding the Presbytery to proceed to Mr Kessen's ordination. Lord Cockburn, commenting not long afterwards on this act, says in his Journal:—"This is the second deep cut into the nervous system of the Church, for if we can order a Presbytery *not* to induct, I don't see that we have not the power *to bid it induci*. And after this, *where is the peculiar power of the Church?*" So reasoned the Church itself. The Presbytery was forced to settle for itself the question, of whether in a matter so purely spiritual as the ordination of a minister, it was bound to obey the civil court or its own spiritual superior. The General Assembly's command was explicit:—"You shall proceed to Mr Kessen's induction to the pastorate of the people of Lethendy, leaving the law to determine, as it has a right to do, to whom the benefice shall belong." The Court of Session was equally articulate:—"This is a matter which concerns us, and you must not ordain Mr Kessen until we give you leave to do so." In just such a dilemma was once the famous Presbytery of Strathbogie. The civil power said one thing, the Church said another, and they were in a strait between the two. But they came to a very different conclusion from that which was reached by the Presbytery of Dunkeld. At Marnoch, the will of the Court of Session was carried out, and the ministers got their reward by being upheld by the law in the performance of all their spiritual functions, even after their deposition. At Lethendy the order of the Church was obeyed, and the offenders were threatened in consequence with fine and imprisonment. It is no secret, now, that in the breasts of some of the judges, who had been, as they thought, defied, there raged such a feeling of anger that, if it had not been for the influence of some of their more temperate brethren, measures of a very extreme character would certainly have been taken. As it was, the men who had dared to ordain a minister without the permission of the Parliament House, were summoned to answer for

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their conduct at the bar of the Court of Session. And in the remarkable historical picture which, in consequence of this summons, came to be framed in Edinburgh on the 14th of June 1839, one of the figures which appears most prominently in the foreground was that of Dr Gordon.

He was not, of course, a member of the Presbytery of Dunkeld; but he believed that they were being called to suffer in a public cause, and for the maintenance of a great principle—the freedom and independence of the Church—and he resolved to place himself by their side, to share their shame and their glory, and to give to them what comfort was to be derived from his openly identifying himself with their interests.

It must have been a striking scene:—

“In front, elevated on their bench, clothed in their robes of human authority, and invested with the stern insignia of secular power, sat the judges, twelve in number. Opposite stood another court—a court of Christ—called to their bar for executing the spiritual functions conferred by the Lord Jesus on His Church. . . . A very few of the most respected ministers of Edinburgh and the neighbourhood—sufficient to countenance their brethren, but not to have the slightest appearance of a bravado—attended them to the bar. First one, then another, and then a third, followed them. A frown darkened the brow of the court; but the crowd closing, as if all had come in, nothing was said. After a moment’s pause the crowd opened again, and yet another entered. It was Dr Gordon. No sooner was his noble and venerable head seen emerging from the crowd, at the end of the bar, than the smothered feeling broke forth, and a proposal burst from the bench to turn out these clergymen from the bar; but an indignant and solemn remonstrance from Lord Moncreiff checked the attempt.”

What followed belongs to the ecclesiastical history of the period. It is enough, in the present sketch, to connect Dr Gordon, as a leader, with one of the most significant battles of the “ten years’ conflict.”

Two years later, in 1841, Dr Gordon received the well merited distinction of being called to the Moderatorship of the General Assembly; and in that capacity he was required to perform a duty which could not but have been painful, but which he discharged, there can be no doubt, with the entire approbation of his own conscience—we refer to the pronouncing of the sentence of deposition on the seven Strathbogie ministers. Occupying the chair of the Assembly, as he did, it did not

fall to him either to take part in the discussion which preceded the judgment, or to vote upon the two motions which were made on the occasion. It is rather remarkable, however, that in the history we should find him so closely associated with the two cases in connection with which the Church asserted its Spiritual Independence most emphatically, and in the face of all hazards. The good-will and active support of the civil powers he no doubt highly valued, and it could not but pain him to find himself in such direct collision with them. But whether these powers were for him or against him, there was one principle which he could surrender in no circumstances—that of the Church's inherent freedom—its right to rule without secular interference, within its own province.

And some months later he gave distinct and articulate expression to these feelings in the famous meeting of office-bearers which was held in St Cuthbert's Church, Edinburgh. That meeting was attended by over twelve hundred ministers and elders, and was the first of a series held in different parts of Scotland, in which the Evangelicals everywhere banded themselves to resist the encroachments of the State. Dr Gordon was called on to preside; and those who heard his opening speech, as chairman, were never weary afterwards of telling of the profound impression which was made by it. He uttered strong words, but these did not exceed in strength the feeling which manifestly possessed him. Never, we have heard it said, did Chalmers himself speak with more power, and intensity, and effect:—

“It has come to this,” said he, “plainly and distinctly, that I, a minister of the Church of Scotland, who have solemnly sworn before God, and as I shall answer to Him at the great day of judgment, that I believe in my heart and conscience that Christ is the great Head of the Church, and that He has appointed office-bearers in it, distinct from the civil magistrate, to whom He has committed the keys of His spiritual kingdom; who are to loose and to bind, to lay on and to take off, spiritual ecclesiastical censures; it has come, I say, to this, that I am called upon either to renounce these principles, or to renounce the privileges which I hold as an ordained minister of the Church of Scotland.”

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Having thus clearly stated the nature of the issue which was at stake, he, with equal explicitness, announced the practical conclusion to which he had come—viz., that he would maintain the great principle of the Church of Scotland, *whatever might be the consequence.*

It was one of the first unmistakeable foreshadowings of the coming Disruption. Dr Gordon even then clearly foresaw the catastrophe toward which the civil courts were driving; and his address derived an additional solemnity from the picture which he silently held up before his audience.

One other outstanding incident of these times is well worthy of mention in this connection. The General Assembly of 1842 adopted *The Claim of Rights*—a document in which the position of the Church was finally defined, with a view to a last appeal being made to the legislature. The adoption of that great historical State Church paper was moved by Dr Chalmers, and *seconded by Dr Gordon.* In the short speech which he delivered on that occasion, Dr Gordon expressed a hope that Parliament would act in a wiser way than the Court of Session had done.

“But, Sir,” he went on to say, “if, unhappily, it should be otherwise, if they have resolved on refusing to grant what we think reasonable on our part to ask, I feel, for one, that we are bound, as honest men and Christian ministers, with all calmness and all respect, but with all firmness and determination, to tell them that we cannot carry on the affairs of Christ’s house under the coercion of the civil courts; and, however deeply we may deplore the loss of those advantages which we derive from our connection with the State, if ultimately the legislature determine that they will not listen to our claim, then those advantages we must relinquish, because we could not hold them with a good conscience.”

When the 18th of May 1843 arrived, and intimation was formally given that no more was to be hoped for from the legislature than from the civil courts, Dr Gordon took, without the slightest hesitation, the now unavoidable step of seeking, with his brethren, spiritual liberty outside of the Establishment; and for ten years more he was honoured to do the

work of an evangelist in Edinburgh, and to aid effectually in the organisation of the Church of Scotland, *free*.

But he was not allowed to spend this last decade of his life in absolute quiet. The refusal of sites, in many places, for the erection of Free Churches, had resulted in the appointment of a Parliamentary Commission to take evidence on the subject, and Dr Gordon was summoned to London as a witness. He appeared before the Commission on the 27th of March 1847, and some of the things which he said on this occasion are important enough to warrant our quoting them here :—

“SIR JAMES GRAHAM: A very important point in dispute between the Free Church and the Established Church, which you have left, is the efficacy of the call by the hearers of the clergyman to be appointed ?

“DR GORDON: The main question I hold to be the spiritual independence of the Church ; the interference of the civil authority with matters purely spiritual.

“SIR J. GRAHAM: Is not the call a very important check, among others, against the abuse of patronage in your opinion ?

“DR GORDON: No doubt, BUT THE QUESTION WHICH LED TO THE DISRUPTION, WAS THE QUESTION OF THE INDEPENDENCE OF THE CHURCH. . . .

“MR FOX MAULE: The question of Patronage was not that upon which the Free Church separated from the Establishment ?

“DR GORDON: CERTAINLY NOT.

“MR F. MAULE: It was a question entirely as to the spiritual jurisdiction of the Church ?

“DR GORDON: YES. . . .

“MR W. PATTEN: At what period do you think the Established Church relinquished the truth ?

“DR GORDON: At the time of the Disruption.

“MR W. PATTEN: Were any steps taken at the time of the Disruption, other than those which had been taken previously ?

“DR GORDON: They then homologated the act and deed of the civil authority in interfering in spiritual matters.

“MR W. PATTEN: Was that the first time they had done that ?

“DR GORDON: The first time they gave consent to it. . . .

“MR G. W. HOPE: Is it not denied by those who adhere to the Church, that they do exercise these functions under the guidance of the State ?

“DR GORDON: They believe, I suppose, that Lord Aberdeen's Bill has protected them ; but the very introduction of the Bill appeared to me to be an admission that the law which led to the Disruption had, in fact, deprived the Church of her rights and privileges as a spiritual court. . . .

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“MR BROTHERTON : Have they changed within the last seven years ?

“DR GORDON : We think that they have admitted the civil power to interfere in spiritual matters, so that the spiritual liberty of the Church has been sacrificed.

“MR BROTHERTON : In what respect ?

“DR GORDON : In permitting themselves to be dictated to in spiritual matters by the civil authorities.

“CHAIRMAN : Has the great body of the Scottish dissenters separated from the Church of Scotland upon the same ground, that of interference with the spiritual independence of the Church ?

“DR GORDON : The original dissenters from the Church of Scotland left it partly on the ground of patronage. They considered that as an interference with the liberties of the Church. We continued in the Church, and thought that we retained our liberties, even with the law of patronage, although among us there were many who looked upon patronage as rather a grievance—indeed, a great grievance—but still we did not consider that patronage itself, if the call had its proper place, was such an encroachment upon the liberties of the Church as to compel us to leave it.”

The Scottish worthy, of whom the above is a most imperfect sketch, was engaged in the preparation of a sermon for his communion Sabbath, when the summons reached him to go up higher. The sermon was never finished and never preached ; but after his death it was published for the edification and comfort of his people. We have that discourse of his now before us, and it is most striking and affecting to see that the last words he ever penned were these :—“Death is swallowed up in victory. O death ! where is thy sting ? O grave ! where is thy victory ?”

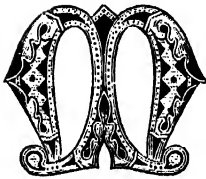
N. L. W.





James Maitland Hog.

(OF NEWLISTON.)



R HOG was one of the comparatively small number of "lairds," or landed proprietors, in Scotland who, having been attached to the Evangelical party in the Establishment previous to 1843, "came out" at the Disruption. In his own county of Linlithgow he stood alone.

From the year 1828 (the date of his ordination to the eldership by Dr Gordon), he had taken an active interest in Church affairs, as well as in Christian work generally. He resided at that time in Edinburgh, having been called to the bar a few years previously,—a contemporary and *confrère* of such men as Graham Speirs, Alexander Earle Monteith, and Mungo P. Brown, who were ordained to the eldership along with him.

In 1834, when, at the call of the General Assembly, Dr Chalmers placed himself at the head of the "Church Extension Movement," Mr Hog was his chosen ally; and, having his time largely at his own command, he did more, perhaps, than any other man in the way of personal service to promote its success. He accompanied the great doctor on most of his tours throughout Scotland, and took charge of the general subscription, which (having his own name next to the doctor's at the top of it) swelled up to what was then thought the munificent amount of £200,000 in the course of the ensuing twelve months.

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During the ten years of the "conflict," until within a year and a half or so of its close, Mr Hog was a trusty and much esteemed member of the "Non-intrusion Committee." About that time, however, being constitutionally "conservative" and cautious, and having taken alarm at what appeared to him to be rash, or prematurely exacting, in the demands of the Committee, he was one of a small minority who retired, and thus kept themselves uncommitted by any of the subsequent negotiations. For so doing, he lost his seat in the Assembly of 1842; the Presbytery of Linlithgow, which for several years he had represented, withdrawing from him for the time their confidence, and returning a more decided non-intrusionist in his stead. It is amusing as well as instructive now to remember, that when the day of trial came, it was not he that proved faithless, but they, so little did they know either him or themselves. Of the sixteen members of Presbytery who should have come out, only five came.

Mr Hog was among the very last to be convinced that the case of the Church was hopeless. He clung to the persuasion that Lord Aberdeen meant *bona fide* to acknowledge the Church's jurisdiction, and that Sir George Sinclair's clause *might have done*. He could not bring himself to believe that the Conservative Government was capable of so destructive a deed as the breaking up of the Establishment. He refused to admit that a Disruption was inevitable, until it had actually taken place. And even then he tried to persuade himself that it was premature, or that the breach was *not* irreparable. It was not till a week or more had elapsed, till the two General Assemblies had got through the greater part of their business, till the Deed of Demission had been signed, and the separation was complete, that he finally made up his mind.

And it was not, after all, what the State had done, or rather refused to do; it was not even the Queen's letter that decided him; but what the Church herself (the "remanent" part of it) did, in formally homologating and adopting as her own the policy of the civil courts. The point on which he had all along felt most strongly, which alone touched his conscience as

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a Christian man, which he regarded as absolutely *vital* (vital no less to "the body," than it is to each member in particular), was Christ's headship of the Church,—*its absolute dependence upon Him, its inherent independence and freedom under Him*: and so it was, when he came to see that not only had that independence been trampled on by the civil courts, and repudiated by the State, but surrendered and sacrificed at the State's bidding by the Church herself,—and not till then, that he saw the path of duty made plain before him. He did not hesitate a moment after that. The reponing of the seven deposed ministers of Strathbogie, or rather the finding that they had never been deposed, because the Court of Session said so, was what at length convinced him, that though the Establishment still remained, the dear old "Church of his fathers" was no longer to be found within its walls.

It was on Friday, the 26th May, that the "Seven" were thus *rehabilitated*; a minority of thirty-three protesting against the deed, on the same ground substantially as that on which Mr Hog condemned it,—and one of the number (Mr Story of Roseneath) denouncing it as being equivalent to a declaration that "what had been had not been, and that a sentence pronounced by the Assembly was not a sentence." These thirty-three protested, and remained. Next day Mr Hog wrote the following letter to Dr Gordon:—

"NEWLISTON, 27th May 1843.

"MY DEAR DR GORDON,—Having been confined to the house since the 16th by an attack of influenza, I have been unable personally to witness the events of the last ten days; but this solitude has been favourable to that calm review of all the circumstances affecting the Church, which I had always resolved to take before committing myself to any particular step. I can no longer hesitate to which communion I shall attach myself.

"Believing that the constitution of the Church has been violated by the decisions of the civil courts exceeding their province in suspending ecclesiastical sentences, declaring them null and void, and interdicting the preaching of the gospel; seeing no disposition on the part of the Government to admit any grievance, or to secure what is essential to the existence of a Christian community; and, finally, having observed the 'remaining' Assembly bowing in the dust, and echoing the very words of the

civil courts, declaring the solemn sentences of the

feel that I have no choice but to turn from her with Church to be 'null and void,' I
"If I have been tardy in declaring myself, it is because of a melancholy aversion.

last struggles of the Church as I would the death-bed of an expiring man. My duty to watch the
at liberty to depart till the spirit was fled, and the work of corruption parent, not feeling
to myself, to my children, and, I believe, to my country, requires me to be gone. My duty
the communion of those who have sacrificed their all to maintain the Church, therefore, to join

"I make this communication through you, because it was my principle.
received my ordination as an elder; and it was my difference of opinion with you that I
in the Non-intrusion Committee that gave me the greatest pain.—Believe yourself
my dear Dr Gordon, with the greatest respect and regard, yours faithfully, to be,

"J. M.

"To the Rev. Dr GORDON."

Such was the enthusiasm awakened by the reading of this letter, when
the Assembly met on Monday, the 29th, in the Brick Church, Lothian
Road, that a demand was made for its being read a second time, and that
Dr Gordon should re-read it, in Tanfield Hall (which, as always, was
crowded to the roof), in the evening. The rev. doctor in coming forward
"was received with loud and long continued cheering from the immense
assemblage." When the applause had subsided, he said, "I appear
before you this night as a proxy, and therefore I thank you for the way
in which you have received me. I take your approbation as offered to
my dear and much esteemed friend Mr Hog, who is worthy of it all."
Dr Guthrie used to say, "that letter of Mr Hog's was a stroke of genius."

One of Mr Hog's oldest and most intimate friends (his brother-in-law)
was Mr Patrick Fraser Tytler, the historian, and it is interesting to
know what he thought of this "weighty and powerful" letter. Writing
from London a few days after, he says:—

"I liked your letter to Dr Gordon much, and do not see how, consistently with
your principles and belief in what constitutes a true Presbyterian Kirk, you could
have acted otherwise. Had I been a Presbyterian, I must have done the same.
Popular election of their ministers and complete spiritual independence, were, from the
first, the two great principles laid down by Knox as the foundation on which their
whole superstructure rested. And, indeed, without the last, no Church could stand."*

*From that day forward Mr Hog threw himself, heart and soul, into

* This important document is deposited in the Library of the New College, Edinburgh.

the movement—indeed he devoted to it the rest of his life, feeling himself called (as he said) to do double service, to work “double tides,” as “one born out of due time.”

His first care was to “shew piety at home,” by looking after the supply of ordinances for “those of his own house,” and by associating himself with those of his fellow-elders and fellow-parishioners of Kirkliston who had already been moving, or who might afterwards adhere to the Free Church; and, having learned that steps had been taken, in view of the event, both for the erection of a church and the providing of a house for its future minister, he at once offered to relieve his brethren of all further anxiety about either by providing both himself, on the single condition that the whole sum which had been or might be contributed for local purposes should be transmitted to the Central Church Building Fund. How fully and handsomely he implemented this engagement need not here be told. Dr Chalmers laid the foundation-stone of the new church in August, and Dr Guthrie opened it (introducing at the same time its first minister) in December following.

Of his public services to the Church, its records supply ample information—and, indeed, they speak for themselves. Of the three great movements with which he specially identified himself, it may be truly said that he completed them all, leaving little or nothing for any one else to do.

The Bursary Scheme for the New College was his scheme alone,—he, in accordance with the advice of Dr Chalmers and his colleagues, having taken it up in the first instance, rather than another which he had contemplated, for the endowment of the Professors' Chairs. He went about quietly among his friends, informing and interesting them in the subject, getting one and another to do as he had done—to found a bursary, and name it; and only ceased from his assiduities when he had secured what he thought enough—an annual income of somewhere about £600.

In 1848, after the lamented death of Sheriff Speirs, Mr Hog was selected as, next to him, the fittest man in the Church to preside over

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the Committee on "Refusal of Sites," and manage the difficult business entrusted to it. How well he acquitted himself in this position is proved by the fact that the battle was successfully fought, and sites ultimately obtained,—“owing mainly,” said Dr Candlish, “to the tact, judgment, patience, and perseverance of Mr Hog.”

The Debt Extinction Scheme was mainly his scheme also, having associated with him in it a “true yoke-fellow,” Mr William Campbell of Tillichewan. The multitude of letters he wrote, of meetings, public and private, he attended, and of journeys he undertook in this cause, would seem almost incredible, were it named; but he grudged neither time nor labour, any more than he grudged money, for any good cause which he embarked in; and it is interesting to remember, that at the last meeting of his Committee which he was able to attend, when he had to be carried into the room in his chair, he had the satisfaction of intimating that the whole contemplated sum of £50,000 had been subscribed, with several hundreds over,—that his work in connection with it was done.

The “Sabbath Question” was one in which, it may be added, he took a lively interest, especially in connection with the running of passenger trains on the Edinburgh and Glasgow railway; and it was to him, in conjunction with his much esteemed co-director, Mr Henderson of Park, more than to any one else—to his combined firmness of purpose and suavity of bearing—that the satisfactory settlement of the controversy *then* arrived at was due.

The “Elders’ Association” of the Free Church was formed in 1858; and had he been able, he would have been its first president. As it was, he could only write (and with great difficulty), within a month or two of his death—in the form of a letter to Mr Robert Paul—some of his thoughts on the subject of the eldership, which formed, I believe, the basis of Mr Paul’s own address at the next general meeting, and which are as judicious and wise as in the circumstances they were felt to be impressive—like a message to his brethren from the other world.

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During the last two years of his life Mr Hog was an invalid, confined, not to his bed nor his room, but to his chair or his pony-carriage, by a stealthy paralytic affection, which deprived him of all power of locomotion. Beginning at his lower extremities, the disease "crept" up gradually over his body, reducing him to great physical prostration; and in the end—some months before his death—producing a painfully depressing effect on his mind. From being the sunniest, the most cheerful, he became one of the saddest of men. His countenance lost the smile, which no one had ever missed before. But never did his character shine out more impressively, or the genuineness of his piety make itself more evident (to all but himself), than under that severely trying discipline. Even when cheerfulness was no longer *possible*, his patience never gave way. No murmur ever crossed his lips, nor, sad though his countenance looked, did it ever betray a symptom of peevishness or of unwillingness to bear. He seemed to grow, even in the absence of sensible comfort from his religion. His graces ripened in the shade. I may have read or heard of, but certainly I never witnessed, either a humility, a sense of sin so deep, or a faith so simple, so exclusive, as his. He could see nothing in himself from which to derive comfort, even in the way of evidence. "Assurance" he had none. But all the more did he cling, did he *adhere*, to Christ, who was truly "all in all" to him. And at the very worst, he could not help admitting, with as sweet a smile as of old, that Christ *was* "precious" to him, though refusing to admit the inference that he was one of "them that believe." •

In his recently published Autobiography (written within a month or two of his own death), Dr Guthrie makes the following reference to Mr Hog, and to these his last days:—

"Mr Hog, with whom I have spent many a happy day at Newliston, was one of the most generous and amiable of men. He was attacked by paralysis, and died of that disease after a long and most painful illness: an event which occurred some fifteen years after the Disruption. It began with a pain and weakness in one of his limbs, and at length extended itself over the whole body, making him, so far as

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moving life or limb was concerned, perfectly helpless. The only way, latterly, that he could communicate with his family, was by pointing with a little reed in his mouth to letters of a printed alphabet. On one occasion he made signs of wishing to indicate something. The reed was fixed between his teeth, and the alphabet held before his face. The words he spelt were, 'last day'—'up,' casting at the same time a sweet glance heavenwards."

It was not the last day of his life when the above incident occurred, but it *was* the last day he was able to be dressed, or to leave his room. There were other two days remaining, which, though they were days of severe suffering (from fever, oppression in breathing, and otherwise), were yet days of perfect calmness, and apparently undisturbed peace. The cloud was being dispersed; the sun was gleaming, shining, through. It was "evening time," and it was "light."

An hour or two before the close, calling once more for the little tube, he spelled out his dying testimony thus: "I am looking to the Saviour: my only hope is in Jesus." Then he asked that a psalm might be read to him, the 143d; after that, Charles Wesley's hymn, "Jesus, lover of my soul"; also that other sweet hymn (long a favourite with him), "Just as I am, without one plea." Then, declining to hear anything further, and knowing that he had nothing more to do but to die, he expressed a wish to be removed to his bed from the chair, where he had been sitting all night (taking his farewell look, from the window, of the sweet landscape which he knew so well); and this had scarcely been done, when the loud breathing ceased, the oppressed bosom gave its last heave, and all was over.

"It was somewhat singular," a dear friend of his and mine, Mr Robert Paul, afterwards remarked, "he died at twelve o'clock on the night of Saturday, the 31st day of July; and the glorified spirit opened his eyes then, on a new day, a new week, a new month, a new Sabbath, a new life, a new heaven—an eternity, at once!" Had Mr Hog been spared till that day week he would have entered on a new year also—the fifty-ninth year of his age—having been born on the 7th August 1799.

J. C. B.



JAMES INGE, D.D.



James Ingram, D.D.



THE REV. DR JAMES INGRAM of Unst, the north-most island of Shetland, and the most northerly point of Her Majesty's dominions, was for many years the father of the Free Church. The inhabitants of Shetland have some compensation for the bleakness of their place of abode, its wild seas, and its stormy winds, its rocky shores, and its boggy soil. They enjoy an equable temperature, pure air, and a mode of existence, which, with all its hardships, is free from the exciting turmoil of the busy haunts of trade and commerce. It is probably to these advantages, more than to its inheritance of a robust Scandinavian ancestry, that Shetland owes its reputation for the longevity of its people. Dr Ingram, the oldest minister of the Gospel in the British Isles at his death, was not a native Shetlander. He was born in Logic Coldston, Aberdeenshire, 3rd April 1776, and lived till within a few weeks of completing his 103rd year. He came of a long-lived family. His father lived to the age of 100, and his grandfather to the patriarchal age of 105. Both of them spent their long years on the same farm, in the Daugh, parish of Logic Coldston:

James Ingram, the subject of this sketch, received his early education in the parish school of Tarland, and afterwards in the Grammar

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School of Old Aberdeen. 'He entered upon his Arts curriculum in King's College there, when fifteen years of age, and was a distinguished student, carrying off the highest competition bursary of his entrance session. He commended himself by his diligence and talent to the whole professorial body, and particularly to Dr Jack, then the Principal of the College, and during life the warm friend of his promising pupil. He began his Divinity course at Aberdeen in 1795, and the following year he was appointed tutor to the family of Mrs Barclay, widow of the parish minister of Unst, obtaining in this way his first introduction to the island where he laboured as a minister for more than half-a-century. Supporting himself for the most part by his emoluments as a teacher, he continued his attendance at the Divinity Hall, from time to time, till the year 1800, when he was licensed as a probationer by the Presbytery of Shetland.

His first appointment as a minister of the Gospel, was to be assistant to the Rev. James Gordon, minister of Fetlar and North Yell, on whose death he was presented to the vacancy by the patron, Lord Dundas.

After his ordination, he was married to Mary, daughter of Mrs Barclay, and the happy union was blessed with a family of four daughters and three sons. The manse was in Fetlar, but having charge of the congregation of Yell also, Mr Ingram had to cross and re-cross almost weekly, the channel, six miles broad, which separates the two islands. Only those who have sailed among the fierce and rapid tides of the Shetland Isles, can form any conception of what it must have been to navigate such seas in an open boat, summer and winter, for eighteen years. Not many constitutions could have endured the hardships which fell to the lot of the parish minister of Fetlar at this time. He braced himself to his work cheerfully and joyously, preaching and visiting and catechising from house to house, with all the more diligence because it was impossible to tell how long it might be before the warring elements might permit of his next visit.

JAMES INGRAM, D.D.

In 1821, he obtained some relief from this incessant toil and exposure. The church of Unst became vacant, and the godly of the people cast their eyes upon the devoted minister of Fetlar, as the man best known to them as a faithful steward in things pertaining to the kingdom. Lord Dundas was pleased to have the opportunity of again doing a kindness to Mr Ingram; and to the great joy of the people of Unst, the object of their choice was settled amongst them in 1821, to remain, as Providence had ordained, till almost every individual of his new charge had preceded him to the grave or left the island.

The new pastor did not enter upon another man's line of things made ready to his hand. Previous to the time of the Haldanes and others, who in the beginning of this century, preached the Gospel in these far-off islands of the North Sea, this Ultima Thule of the Romans was as dreary in its spiritual as in its physical condition. The island of Unst in particular, so far as the ministry was concerned, had known nothing of religion except in the form of Moderatism, and the virtuous life which was the theme of the pulpit ministrations was rarely exemplified in the habits of the people. Mr Ingram may almost be said to have re-christianised Unst. He found the people grossly ignorant, and he established schools. He found them addicted to intemperance, through the facilities offered for smuggling by foreign vessels, as well as through the entire want of intellectual resources, and he founded a temperance society which entirely changed the habits of the greater part of the people. There is probably no part of the British Isles where intoxicating liquors are now less used than in Shetland. The hardy Zetlanders who prosecute the haaf-fishing make tea their beverage when engaged in their arduous calling, and the visitor to the Shetland Isles cannot fail to be struck with the appearance of the tea-kettle, not only at every fireside, but in every peat-field and scene of out-door labour. Much of this reformation is owing to the early and long-continued inculcation of temperance principles by

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Dr Ingram among his parishioners in the northmost island of the group. As an illustration of the character of the people, and the good effects of temperate habits, we may note that we found in 1870, two constables responsible for the peace of the whole group of islands; and we were amused to find the one who had charge of Lerwick (with a population of over 4000) enjoying a day's fishing on the opposite side of the mainland, because he had nothing else to do.

But the Gospel was after all the great lever power employed by the minister of Unst for raising the moral standard of the people. He was an instructive, earnest, and faithful preacher of the Word, and from his first entrance among his flock, he instituted the practice of regular visitation and catechising. The ordinance of Church discipline was also revived, and became a subordinate but real means of grace. His labours were not in vain in the Lord. The outward reformation of manners was not the only outcome of his fidelity as a preacher and a pastor. There are still those in Unst who can speak of him as their spiritual father, and many more who could give the same testimony, have gone before him to heaven.

In 1838, Mr Ingram's son was associated with his father in the pastorate by his steady friend, Lord Zetland, moved, as in the case of the senior minister, by the free voice of the people as well as by his own inclination.

In number of years, Mr Ingram, senior, was an old man at the date of the Disruption. He was then sixty-seven. But his eye was not dim, nor his natural force abated. He was as forward and decided as his son in taking his side in the conflict which came to a climax in 1843. And this, although he held strong views in favour of church establishments founded on a Scriptural basis, and, although the difficulties of erecting new church buildings and organising a new congregation were peculiarly formidable in a place where poverty is extreme, most of the people being in a chronic state of debt to the landowners and merchants, seldom

fingering money, but bartering their labour for articles of necessity, and sometimes—against their will—for articles of superfluity. A large majority of the natives of Unst, however, encouraged their ministers by their adherence, and by their material support as far as their slender resources permitted. The peculiarity of their position, so remote from the stimulus and fellowship of brethren like-minded, came at last under the notice of the great leader of the Disruption. For several months the ministers, father and son, had to conduct Divine worship in the open air, and, afterwards, the congregation and Sabbath school had to content themselves with the precarious shelter of a tent. Dr Chalmers, on hearing of the circumstances, used his influence with the Countess of Effingham to such good purpose that her ladyship provided funds for the erection of two churches, one on the east and the other at the south end of the island.

In 1864 the University of Glasgow conferred upon Mr Ingram the Degree of D.D., while he was still in the exercise of his ministry. The last time he ascended the pulpit was in 1875. It was the failure of memory and of sight that prevented him preaching afterwards. His voice was as strong as ever, and he was as much at home as ever in prayer; it was only in his pulpit address that he was not his former self.

There were others besides the Senatus Academicus of Glasgow who felt it an honour to themselves to honour the face of the old man. Dr Guthrie and his son, the minister of Liberton Free Church, paid a visit to Dr Ingram in 1871, and greatly cheered the heart of their venerable friend by their genial company and conversation. On his return to Edinburgh, Dr Guthrie set about the raising of a subscription for a portrait of Dr Ingram, and Mr Otto Leyde went to the Free Church Manse of Unst to execute the commission assigned to him. He succeeded in producing a characteristic likeness, life size, and the portrait having been presented to the Free Church, now adorns the walls of the Common

Hall of the New College, Edinburgh. A replica of this canvas was taken by the artist, and, along with a silver tea service, was presented to Dr Ingram, to be preserved as an heir-loom in the family.

Extreme old age, as a rule, is not desirable. It is pitiful when the grasshopper becomes a burden, and the once strong active man falls into second childhood. With Dr Ingram there was less to suggest this painful feeling than in the case of many others who had not nearly attained his years. When wisdom was shut out at both ear-gate and eye-gate, he had still the resource of a memory retentive of early lessons. With all his active labours as a pastor, he had found time to keep up his early studies in theology and classics, and to store his mind with general information. To his hundredth year he could repeat long passages from favourite Latin authors, and regale himself with texts from the Hebrew as well as the Greek Scriptures. As Hebrew, strange to say, was no part of the curriculum of the Aberdeen College when he was a student, he became a self-taught Hebrew scholar, after the age of sixty, and acquired even a critical acquaintance with the language. He mastered German also, later in life.

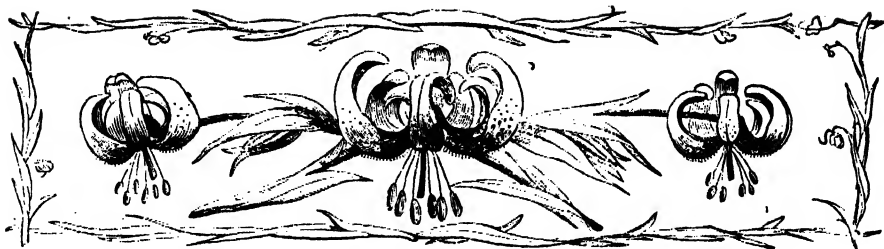
The *mens sana* was lodged *in corpore sano*, and it is worthy of note that his green old age was not indebted to the stimulus of wine or strong drink, for he maintained his total abstinence principles to the last. Two years before his death, he remarked to a friend, in the vernacular of his early days, "It's a very guid warld to leeve in, efter a', for though I'm a hundred nor, an' gey stupid tae, yet I'm neither sick nor sair."

His sunset of life was without a cloud. During the winter of 1878-79, the cold compelled him to keep his room, but not till within twelve hours of his last breath was there any symptom of serious illness. Like a shock of corn fully ripe he was gathered into the heavenly garner on the 3rd of March 1879.

J. B. G.



ALEXANDER KEITH D.D.



Alexander Keith, D.D.



R ALEXANDER KEITH was born in the year 1791.

His father, Dr George Skene Keith—minister of the parish of Keithhall, Aberdeenshire, and latterly of the parish of Tulliallan, Perthshire—was a man of superior intelligence, wide information, and great energy.

Though not slack in his clerical duties, he made agriculture a special study, and published an able work, entitled, "An Agricultural Survey of Aberdeenshire." At the beginning of this century, Aberdeen occupied a distinguished position in the literature of Scotland. The Principal and Professor of Divinity in the University and Marischal College was the celebrated Dr Campbell, author of the best work on Miracles, in reply to Hume; in the neighbouring University and King's College, Old Aberdeen, the Professor of Divinity was Dr Gerard, author of the first work ever published in Scotland on Biblical Criticism; while the well known Dr Beattie, author of "The Minstrel," was Professor of Moral Philosophy in Marischal College. Along with these there were others in the Presbytery and Synod of Aberdeen whose literary and theological tastes found vent in an association for the reading and discussion of papers, such as Dr Campbell's valuable "Dissertations on the Gospels," originally prepared for and discussed at these reunions. With such men Dr Skene Keith was thoroughly at home, while his broad intelligence, gentlemanly bearing, and commanding presence made

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him a general favourite alike with the gentry and with society in general. The manse of Keithhall was the home of all that was genial, and the subject of this sketch enjoyed in it every advantage for early development. As a youth, his tall figure, and powerful physique attracted general notice, while his feats of walking and running—such as seemed to defy fatigue—were the wonder of every one. To what occupation would such a youth be likely to devote his days? Probably to the military or naval service, or perhaps to colonial enterprise, but least of all to the quiet and study of a clerical life, one should say. But just this was the choice of Alexander Keith. Having taken his degree at Marischal College, he entered the Divinity Hall, was in the year 1813 licensed to preach the Gospel, and thereafter ordained minister of the parish of St. Cyrus, Kincardineshire. In the year 1816 he married Miss Jane Blaikie, sister of the late James Blaikie and Sir Thomas Blaikie, both Provosts of Aberdeen, and aunt of Professor Blaikie of the New College, Edinburgh. By this lady Dr Keith had seven sons and one daughter. The eldest son became assistant and successor to his father in the parish of St. Cyrus, and was the author of a Commentary on Isaiah. Four of his sons made choice of the medical profession, two of whom have risen to eminence in Edinburgh—Dr George Skene Keith and Dr Thomas Keith.

For the first ten years of his ministry Dr Keith devoted himself exclusively to the duties of his parish—authorship never being dreamt of. But meeting one day with a professional gentleman, who had imbibed the views of Hume on the subject of Miracles, and failing to satisfy him with the usual arguments, he appealed to facts, such as those recorded by Volney in his “Ruins of Empires,” as undeniable evidence of the fulfilment of prophecy, in other words, as evidence of miracles in the form of *knowledge*, demanding immediate Divine interposition no less than miracles of *power*. Overawed by this new style of argument, his friend was candid enough to say, “I cannot answer you.” Encouraged by this result Dr Keith thought that a book specially devoted to that line of argument

might be eminently useful. Newton's "Dissertations on the Prophecies," though coming nearest to his idea, had two defects—it mixed up literal and symbolical prophecies, clear predictions and obscure; and it wanted the testimony of recent travellers. And having tried in vain to induce one or two clerical friends to prepare such a work, he determined, rather than abandon the idea, to try it himself; and thus originated the work by which Dr Keith has been and will be known as long as works of this nature in our language retain their interest. It was in 1823 that it first appeared in modest form, with the following title as afterwards enlarged:—"Evidence of the Truth of the Christian Religion derived from the Literal Fulfilment of Prophecy, particularly as illustrated by the History of the Jews, and by the discoveries of recent travellers." In the second and following editions, the new matter regarding Palestine and the surrounding countries—drawn from the newest works of travel, with a number of engravings representing the ruins of Babylon and Petra—made the book virtually a new work, and one peculiarly suited to the time. Such was the popularity which it attracted that edition after edition was called for; it was translated into most of the European languages; and the Tract-Society's abridged and stereotyped edition of it has had a steady sale to this day. "One chief feature of the book," as is well observed by the Society's edition, "was to make unbelievers the leading witnesses, their testimony being unexceptionable and conclusive. Volney did not visit Palestine as a devout pilgrim, nor was he even a believer in inspiration or the fulfilment of prophecy. Neither was Burckhardt, who never alludes to the prophecies, and was himself a sceptic. The testimony of such men has more force than that of many who visit and describe the scenes of sacred history expressly for the purpose of finding confirmation of Scripture." Perhaps the most remarkable example of the effect produced by this book was that of Dr Meshâkah of Damascus, a man of some authority in the Greek Catholic Church. An Arabic translation of Dr Keith's work having fallen into his hands, he read and studied it with

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intense interest. The issue was his conversion from nominal religion, or no real faith at all, to the faith of Evangelical Christianity. The change became immediately known, and made a great stir in the Church to which he had belonged. For many years after this he held the office of Consul at Damascus to the United States of America, and since 1848 his writings have done more perhaps for Protestant Evangelical Christianity in Syria and other Arabic-speaking countries than any others. The excellent man is still alive, and in the controversy between the Oriental and Evangelical Churches his books are regarded as standard works. In the introduction to one of the best of them his obligations to Dr Keith for all that is most precious to him in the faith and hope of the Gospel are particularly recorded, and Dr Keith had the gratification of hearing this from his own lips and in his own house at Damascus.

On the 28th August, 1833, on the motion of the Rev. Dr Black, Professor of Oriental Languages, the Senatus of his *Alma Mater* unanimously conferred "the honorary degree of D.D. on the Rev. Alexander Keith, minister of St. Cyrus, and author of the well-known work on the 'Fulfilment of Prophecy;' in testimony of their high estimation of his character as a clergyman, and respect for his attainments in Theology and General Literature."

In the year 1839, the General Assembly, having resolved to seek the conversion of the children of Israel, appointed a deputation to visit the Continent of Europe and the sacred lands, for the purpose of collecting information respecting them; and Dr Keith was naturally selected as one of four for the discharge of that interesting duty. On their way home, having arrived at Pesth, Dr Keith was prostrated with fever, and brought to the gates of death. To the astonishment of the medical professor who attended him, he survived, and on his strength slowly returning, he found at his bedside that noble Christian lady, Maria Dorothea, wife of the Prince Palatine and Viceroy of Hungary. The effect of her frequent visits, first on herself, in the enlargement of her

views of Divine truth and the strengthening of her Christian character-- and next, on the great object of Dr Keith's visit, in the establishment of a mission to the Jews in Pesth, and its singular success from its outset to the present day--this was a subject to which, in after years, Dr Keith was wont to recur with unceasing wonder and devout acknowledgment of the Hand that had so marvellously led the blind in a way that they knew not. The details of it, however, must be read elsewhere.*

In the year 1840, his health being then indifferent, and his eldest son, as already stated, being associated with him in the duties of his parish, he retired from pastoral work and henceforth devoted himself to his peculiar studies. When the memorable "Disruption" took place, Dr Keith, as might have been expected, was found among those who at the cost of their all in life, refused to surrender to the Civil power the spiritual independence of the Church of Christ, and became one of the members of the Free Church of Scotland. Having been Convener of the Committee for the Conversion of the Jews since its first formation, he for many years continued in that office in connection with the Free Church. But though in this capacity, he had to read to the General Assembly his annual report, he took no active part in ecclesiastical affairs. In fact, once only does the present writer remember him coming openly forward. At one of the early post-Disruption Assemblies, an effort was made, in a somewhat veiled form, to pledge the Church to what was called "The Descending Obligation of the Covenants" (meaning the National Covenant of the 16th and the Solemn League and Covenant of the 17th centuries). When the true nature of this proposal came to be seen, and some strong speeches by eminent members had been made against it, Dr Keith rose, and in a speech of but a sentence or two, put an end to the whole thing. It was about midnight, and his tall figure wrapt in a long cloak, and his dark visage reminded the present writer of the

* See *Life of the late John Duncan, LL.D.*, by David Brown, D.D., Chap. xii. Second Edition, 1872.

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prophet Elijah ; while the parity with which he opened his mouth, and the solemnity with which he spoke spread a stillness over the crowded house, as he uttered words to the following effect :—“ Moderator, God never made, and never will make, a National Covenant with any people but one—the children of Abraham ; and the day that sees this Church recognising any other National Covenant than that, will see me for the last time a member of it.”

In the year 1844, Dr Keith revisited the East, examining all the sacred spots, and this time he was accompanied by his son, Dr George Skene Keith, who then first applied the daguerreotype process to the illustration of the scenery they witnessed. These illustrations, being transferred to Dr Keith's pages in subsequent editions, greatly enhanced their interest and value. In fact Dr Keith kept ever availing himself of the most recent works of travel in those parts for the illustration of his subject. Of none did he make more use than that of M. Leon de Laborde on Idumæa, a region then almost unknown ; transferring to his book, at considerable expense, his magnificent engravings of the rock-tombs and temples of Edom, and the ruins of Petra.

The popularity of his first work on *Prophecy*, and the length of time during which it was his chief study, naturally led Dr Keith to think that the same subject might be turned to account in the direction of symbolical prophecy. By some, indeed, even his first work was thought to go too far, in pressing literal fulfilment where the evidence seemed more fanciful than real. But when he undertook to interpret symbolical prophecy he was on more precarious ground ; and his next work, “*The Signs of the Times, illustrated by the Fulfilment of Historical Predictions, from the Days of Nebuchadnezzar to the Present Time,*” encountered opposition from other expositors of the same predictions, who viewed them differently. Another work, “*Demonstration of the Truth of the Christian Religion from existing Facts and collateral Proof,*” was more in the line of his first work ; and not a few found the same fault with

it as with the former—of building too much on slender data. It had, nevertheless, a considerable sale; Dr Keith's glowing style and forcible way of putting things kindling general interest. A subsequent work, "The Land of Israel according to the Covenant with Abraham, Isaac, and Jacob,"—the object of which was to show that the land originally granted extended much further northward and eastward than was usually supposed—made a considerable sensation. The only other works we are aware that he issued were in the same line as his second one—"The Harmony of Prophecy concerning the Time of the Restitution of All Things, in a Comparison of the Book of Revelation with other Prophecies of Scripture," and "History and Destiny of the World and the Church according to Scripture."

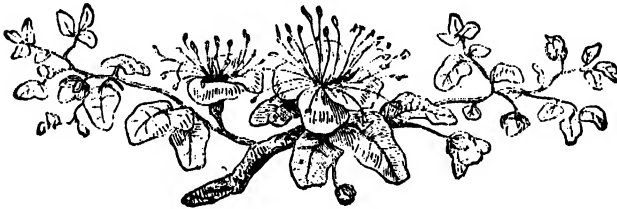
"The great service rendered by Dr Keith to the Christian Church," says his nephew, the Rev. Dr Blaikie, "we believe to have been three-fold—*First*, Establishing on the clearest footing the reality of specific predictions uttered before they came to pass; *Second*, Directing earnest attention to the Jews and their place in the purposes of God; and *Third*, Bringing out clearly and minutely the character of the Papal Church, as delineated in prophecy and fulfilled in history, and making Rome a witness against herself—a witness to the fulfilment of the prophecies in regard to her."

Latterly, Dr Keith resided chiefly at Buxton—so well known as a place of resort for invalids. From this time to the day of his death, having little or no communication with Scotland, his name gradually passed out of notice; indeed owing to the great age which he reached, it was the impression of not a few of his Scottish friends that he had ceased to live, and the announcement of his death alone disabused them of that impression. But his Buxton days, prolonged as they were, were far from dulk. Until shortly before his death, he retained much of that lively and genial manner which made his society so valued by those who enjoyed it; with congenial visitors, delighting to recall his

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first literary efforts, the progress of his studies and researches, and, above all, the marvels of his illness and recovery at Pesth. "A distinguished minister," said the present Free Church minister of St. Cyrus, in the funeral sermon which he preached after Dr Keith's death, "was surprised when I told him I had never seen him. He remarked, with some emotion, 'You should go and see the old man before he dies, and get his blessing. I should count it a rich possession.' He was confined to his bed during his last months, and the writings which gave him most pleasure were Spurgeon's Sermons. He was very gentle, very contented, and very happy." He died at the ripe age of eighty-nine, and was buried in a country churchyard near Buxton.

D. B.





Robert Lorimer, LL.D.



ROBERT LORIMER, LL.D., was born at Kirkconnel, in Dumfriesshire, on 11th May 1765. He received his university education at Glasgow, and after passing through the usual literary and theological curriculum, he was licensed to preach the Gospel by the Presbytery of Abernethy in September 1792. On 1st March, in the following year, he was appointed to the Chaplaincy of the Southern Regiment of Fencibles, commanded at that time by James, Earl of Hopetoun, and a few months later he was ordained by the Presbytery of Penpont. In 1795 he had his degree from the University of Glasgow, and, in February 1796, he received simultaneously the presentation to the First Charge of the parish of Haddington from the Earl of Hopetoun, and to the parish of Smailholm, in the Presbytery of Lauder, from George Baillie, Esq. of Jarviswoode. After due consideration he decided to accept the former, and, on the 16th June, he was inducted as successor to Dr George Barclay. During forty-seven years he faithfully discharged all the duties pertaining to the oversight of so important a parish, and when at the Disruption he was required to choose whether to remain in the benefice he had held so long, or to go out into the wilderness, he did not hesitate to remain true to his convictions, and chose the latter course. He then became colleague in the pastorate of St John's Church, Haddington, the duties of which he fulfilled to the day of his death.

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When Dr Lorimer went to Haddington, there were only two ministers within the bounds of that large Presbytery who were decidedly Evangelical, but he lived to see the cause to which he was attached predominate as much in East Lothian as in other parts of the country, and to both local and national changes he contributed his own part by his able, evangelical, and acceptable ministry. When the contest between the Church and the State reached its critical point, and the Convocation of ministers adhering to the Evangelical cause in the Church of Scotland, met in November 1842, Dr Lorimer was chosen to preside over the deliberations. The Convocation continued its sittings for nearly a week. Two series of Resolutions were adopted. In the second series, after stating

“That the assumption by the Civil Courts of authority in matters spiritual, and especially in the ordination, admission, or deposition of ministers, and the other proceedings there set forth, is in violation of the law establishing the Church, which was made unalterable by the Act of Security and Treaty of Union,” and recognising “that it is not the duty of the Church, as a kingdom not of this world, which has not, and cannot have, any power of the sword, or any secular dominion whatever, to plead her title, thus acquired and secured, to the temporal benefits of the Establishment, in opposition to the supreme power of the State, except in the way of remonstrance, protest, and serious warning,” it is declared, “that it is the duty of the ministers now assembled, and of all who adhere to their views, to make a solemn representation to Her Majesty’s Government, and to both Houses of Parliament, setting forth the imminent and extreme peril of the Establishment, the inestimable benefits it confers upon the country, and the pain and reluctance with which they are forced to contemplate the possibility of the Church’s separation, for conscience sake, from the State—respectfully calling upon the rulers of this nation to maintain the Constitution of the kingdom inviolate, and to uphold a pure establishment of religion in the land; and, finally, intimating that, as the endowments of the Church are undoubtedly at the disposal of the supreme power of the State, with whom it rests either to continue to the Church her possession of them, free from any limitation of her spiritual jurisdiction and freedom, or withdraw them altogether, so it must be the duty of the Church, and, consequently, in dependence on the grace of God, it is the determination of the brethren now assembled—if no measure such as they have declared to be indispensable be granted—to tender the resignation of those civil advantages which they can no longer hold in consistency with the free and full exercise of their spiritual functions, and to cast themselves on such provision as God in His providence may afford; maintaining still uncompromised the principle of a right scriptural connection between the Church and State, and solemnly entering their protest against the judgments of which they complain.”

ROBERT LORIMER, LL.D.

On completing the fiftieth year of his* ministry in Haddington, all classes of men united in shewing their high esteem for him by inviting him to a public dinner, which was presided over by his valued friend and co-presbyter, Dr Makellar.

After a very short illness, Dr Lorimer died on 9th November 1848, in the eighty-fourth year of his age. He had preached on the preceding Lord's day from the text, "Enoch walked with God;" and was engaged in preparing for the following Lord's day a discourse on that passage in Job, "All the days of my appointed time will I wait till my change come," shewing that his mind was fully occupied with the contemplation of that heavenly rest for which he longed. He was buried in the Parish Churchyard, in the presence of a large concourse of persons, who had assembled out of respect to his memory.

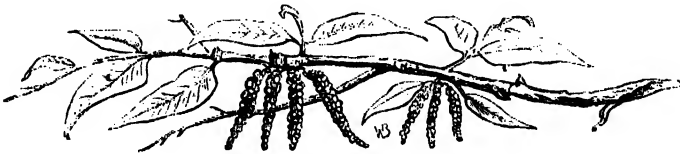
His valuable library, on the collection of which he bestowed much time and thought, he bequeathed to the Free Church College, Edinburgh. As his old friend Archibald Constable said, there was "less trash" in it than in any library he had ever examined.

In his home life, Dr Lorimer was singularly happy, the influence of the manse for good being felt throughout the parish. In 1801 he was married to Elizabeth, eldest daughter of John Gordon, Esq. of Balmoor. Writer to the Signet, by whom he had two daughters and four sons. The second son was the Rev. John Gordon Lorimer, D.D., who, first in Torryburn, and then in the parish of St David's, Glasgow, contended for the same Evangelical principles upheld by his father. At the Disruption he became minister of Free St David's Church, and, along with Dr Robert Buchanan and Dr James Gibson, did no mean service by his writings and by his preaching in upholding and strengthening the cause of the Free Church in the West. By his constant correspondence with the Churches abroad, he did what lay in his power to awaken their sympathy with the Free Church movement. He died suddenly on 9th October 1858.

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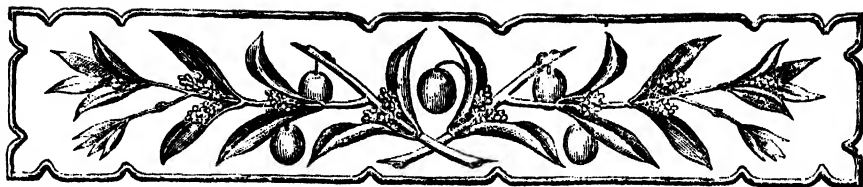
In estimating the services of Dr Lorimer to the cause of religion, it must be borne in mind that the greater portion of his ministry preceded the Disruption, and it would be an error to measure the labours of him, and others like him, by the same standard that is applied to the great leaders of the movement. The Church cannot but admire and honour the able band of men whom God raised up during the "Ten Years' Conflict"; at the same time, she must not forget what is due to their predecessors, the Evangelical minority of the Church of Scotland. They were the pioneers of the Free Church, the harbingers of a better state of things. In many great movements it has seemed as if the heroic element was first developed, to be followed by a time of comparative calmness and tranquillity; but at the Disruption the evangelistic element had first leavened the whole lump, and the heroism was manifested at a later stage. From 1784 there was half-a-century of Evangelical preaching, which silently and gradually prepared the materials out of which the Free Church was to arise. Whilst, therefore, all due praise is to be given to the leaders who achieved the triumph, it is for the honour of the Church to remember that the whole movement sprang from the pious and fruitful ministry of the Evangelical minority. Among the honourable band who formed it,—such as Innes, Balfour, Davidson, Campbell, Colquhoun, Moncreiff, and Thomson,—Dr Lorimer held a high place fifty years before the Disruption.

A. P. L.





Mr. J. H. [unclear]



Rev. James M'Cosh, D.D., LL.D.

JAMES M'COSH was born on the banks of the Doon, Ayrshire, 1st April 1811, and received his early education at a parochial school. He studied five years at the University of Glasgow, and then went to Edinburgh, where he studied other five years under Dr Chalmers; while in the University of Edinburgh, he paid considerable attention to Natural Science, and received from the Senatus the Honorary Degree of A.M., for an essay on the "Stoic Philosophy," which showed his proclivities towards philosophic reading and investigation.

In 1835 he was called to the Abbey Church in Arbroath, and continued there for three years, visiting from house to house in the parish allotted to him. When in the Divinity Hall of Edinburgh, he had defended the cause of Non-Intrusion, or rather of Direct Election by the people, in the Theological Society; and now in the Presbytery of Arbroath, and all along the east coast of Forfarshire, he and several other young men lately settled there, joined the Rev. Thomas Guthrie, who was their leader, in resolutely maintaining and promulgating the grand principles of the rights of the members of the Church. In 1838 he was appointed by the Crown, on the recommendation of his former teacher, Dr Welsh, to the first charge of the church in Brechin, one of the most enviable livings of the Church of Scotland. There he worked

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laboriously in preaching not only in the large cathedral church, but in barns and kitchens, in visiting from house to house, and in teaching in a large class, often numbering 150, the young men and women of the parish. The Gospel had been preached in Brechin by a succession of faithful ministers from the days of Willison at the beginning of last century; there was a large amount of Bible knowledge among the people; with scarcely an exception, the whole population went to some place of worship. He and his colleague, the Rev. A. L. R. Foote, had a communion-roll of upwards of 1400.

During the four years of his ministry in the Established Church, he kept steadily before his people and throughout the district the great principles for which the Church was contending. In "Recollections of the Disruption in Brechin," printed for private circulation, we have extracts from addresses delivered in the years 1842 and 1843, which show how fully he perceived the character and measured the difficulties of the situation. He believed that by the decision of the House of Lords, spiritual jurisdiction was taken away from the Church. In an address, dated 13th November, 1842, he says:—"The principles which I have endeavoured to state have long been entertained by me; I had lately, when on a bed of distress, an opportunity of reviewing them. My regret, with eternity in view, was, not that I had done too much, but that I had done so little. Deliberation has only tended to show me that the principles I hold are connected with all that is noble in the Church of Christ, of which I am honoured to be a minister." This was his language to his people immediately before going up to the Convocation in Edinburgh. As the Disruption, now evidently coming, drew on, he was actively employed in helping to organise his own congregation and several other congregations in neighbouring parishes where the ministers adhered to the Established Church. At the Disruption, 825 of his congregation adhered to the Free Church.

On the first Sabbath after the Disruption he preached on Haggai ii. 9,

"The glory of this latter house shall be greater than of the former," and referred to the sorrow they felt in leaving the Established Church, and the confidence they felt that God would bless the Free Church. At the opening of their new church in November following, he gave his reflections on the crisis through which he and others had passed. He said that if they had given up their principles, the wicked would have triumphed on seeing the cause of God betrayed by the so-called Church of God. "In this contest," continued he, "we have lost much. Some of us have lost that means of support of which at one time we never expected to be deprived but by death; we have lost, it may be, some of our status in the society of this world; we have been exposed, as our Master was, to reproaches and scorn; we have all of us lost those churches in which we worshipped, and the very stones of which were dear unto us; some of you may have lost friends and favours." Yet he added that they had not been defeated, nor had they cause to be ashamed; they would bless God that they had been permitted and enabled to give a testimony for Christ's kingdom and crown.

The year following the Disruption was one of hard and trying work to Mr. M'Cosh, in which he displayed the energy, tact, and courage which are characteristic of him. He was appointed by the General Assembly "Convener of Supply" for the district of the county of Mearns, and the North-East of Forfarshire; and he now set himself to organise congregations, to provide them with ordinances, to advise and aid in getting sites, in raising funds, and having churches erected. The ministers who remained in the Established Church did their utmost to obstruct the members of their churches who desired to join the Free Church. Lords, lairds, and their factors scowled on the movement, and threatened their tenants and dependants. Mr. M'Cosh had many adventures in confronting their hostility and in gathering the people into churches. In a number of places no sites could be obtained for churches from the proprietors of the soil. In Fettercairn the people could get no place to worship in till

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a widow offered a field which she rented, and there on the green grass Mr M'Cosh dispensed the ordinance of the Lord's Supper a few Sabbaths after the Disruption, to 213 communicants, and this under the immediate view of Sir John Gladstone who in the first instance did all he could to crush the movement. In Menmuir Mr M'Cosh after officiating twice to his own congregation preached on the Sabbath evening on the roadside, and gathered a congregation who after keen persecution got a site for a church. In Lochlee the Free Church members met with determined opposition from a very powerful man, Lord Panmure, who possessed the whole district; and for a long time they had to worship in a shepherd's house provided for them by a courageous farmer, David Inglis. Mr M'Cosh also aided in forming congregations and building churches in Fordoun, Laurencekirk, Stonchaven, and Bervie. In carrying on this work he rode around the country on horse-back, preaching in barns and ballrooms, sometimes riding thirty miles, and preaching thrice on a Sabbath. It is believed that now for the first time was the Gospel of the grace of God preached in parishes from which it had in all previous ages been excluded by Moderatism and Prelacy.

In the winter of 1843-44 he went as a member of a deputation to the parts of England in and around the city of York, in Northamptonshire, and about Olney, addressing meetings on the cause of the Free Church, and soliciting the sympathy and help of the English Nonconformists. In the year 1844 he removed from the West to the East Free Church of Brechin, where he ministered until the end of 1851.

Disruption struggles began to subside in 1846, and Mr M'Cosh was thus able to apply himself to the preparation of his first great work, "The Method of the Divine Government." The appearance of this work in 1850 at once placed its author amongst the foremost thinkers and apologists of the age, and led soon afterwards to his being offered the Chair of Logic and Metaphysics in Queen's College, Belfast. He entered on the duties of this chair in 1852, where he soon proved himself as able a

teacher as he had been a successful writer. During the sixteen years of his Belfast Professorship, he created a taste for the study of Philosophy in the North of Ireland, and sent out a number of students who have already made their mark in this department. At this time he was usually an Examiner in the Queen's University, he was one of the distinguished Board of Examiners who organised the first Competitive Examination for the Civil Service of India, and he was twice Examiner for the Ferguson Scholarships open to graduates of the Scottish Universities. He also published whilst in Belfast "An Examination of John Stuart Mill's Philosophy," and "The Intuitions of the Mind Inductively Investigated," and several other philosophical works. He advocated the cause of Intermediate Education in Ireland, and did much to promote the circulation of Sound Literature through the Bible and Colportage Society, of which he was one of the secretaries. He took a leading part in organising the Ministerial Support Fund of the Presbyterian Church, and was for some years Joint Convener of that scheme. His last publication before leaving Ireland was a vigorous protest against a project for endowing Popery, which was then seriously proposed by the leaders of both political parties.

In 1868 Dr M'Cosh was called to the Presidency of the College of New Jersey, at Princeton in the United States, a post formerly occupied by Aaron Burr, and Jonathan Edwards, and (another Scotchman) John Witherspoon. Under his supervision the College has had remarkable success, having doubled the numbers of its buildings, professors, and students, within the eleven years of his administration, and having been enriched by large benefactions, and having greatly improved its methods of teaching.

Notwithstanding the multifarious work incident to the office of President of a large American College, and the duties of the Chair of Psychology which he ably fills, Dr M'Cosh has found leisure for a good deal of outside work. He favoured from the first the Union of the Old

· *DISRUPTION WORTHIES.*

and New School Branches of the American Presbyterians, and he is entitled to the credit of having planned and in some measure carried out the Catholic Alliance of all Presbyterian Churches in the Pan-Presbyterian Council. He has also issued in America, his books on "The Discursive Laws of Thought," on "Christianity and Positivism," and on "The Scottish Philosophy from Hutcheson to Hamilton ;" besides a large number of smaller works, public addresses, sermons, and contributions on Philosophical and Apologetic subjects to *The Princeton Review*, *The North American Review*, and other *Reviews*, and to *The Popular Science Monthly*.

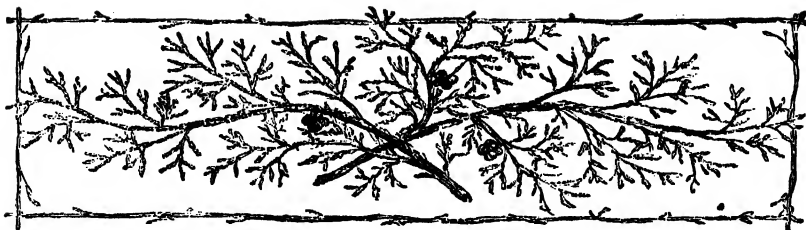
All his writings are characterised by penetration and boldness of thought, by giving full force to every newly discovered truth, and by uniform allegiance to the supreme authority of the Word of God.

G. M'L.





THOMAS M. GRIFFIN



Thomas M'Crie, D.D., LL.D.



THE family of the biographer of Knox consisted of four sons and one daughter. Of these, Thomas, the subject of this brief memoir, was the eldest. He was born in Edinburgh, November 1797, and received his classical education at the High School of that city. One of his teachers there was James Pillans, who afterwards became Professor of Humanity in the Edinburgh University, to which his High School pupil in due time passed. The intercourse between the two was ever after of a friendly nature, the Professor retaining a pleasing remembrance of the elegant Latin Composition of Thomas, while often expressing his high estimate of the fine scholarship and brilliant parts of his youngest brother George, whom Pillans regarded as lost when he became his brother's successor at Clola, and who died at Edinburgh in 1878. Destined from an early age for the ministry of the Original Secession Church—the branch of the Secession to which the family belonged,—Thomas M'Crie next attended the Theological Hall, having Archibald Bruce of Whitburn for his professor, with John Duncan, the "Rabbi," professor of the New College, Edinburgh, and Robert Shaw, expositor of the Confession of Faith, for fellow students. The early years of his ministry were spent first in Cricff, where he was ordained in 1822 and laboured for eight years, and thereafter at Clola, Aberdeenshire, where he remained other seven years. It was while

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enjoying and endeavouring to profit by the case of a rural charge, and in compliance with the suggestion of his father, that he undertook, as his first literary work, the translation of Pascal's "Provincial Letters." Although completed at Clola, the volume was not published till several years later; so soon as given to the public it received a cordial welcome, passed through several editions, and has lately been added to their "Golden Library" series by Chatto & Windus.

In 1835 the great Scottish Historian died; and shortly afterwards the son, responding to a call from the vacant congregation, became the father's successor. For twenty years he was minister of what, in his time, was known as "Davie Street Church," situated in the south side of the town, in a street bearing that name, that runs off the main thoroughfare of Nicolson Street: since then the place of worship has been called "M'Crie Church." The position of M'Crie the younger as a preacher fell short of the highest. Academical in his style, fastidious in his composition, and not possessing any great amount of ease, freedom or readiness in delivery, he ought, if justice were to be done to his carefully prepared and fully written out lectures and discourses, to have had ample liberty to read in the pulpit what he had elaborated in the study. That, however, was a thing not to be thought of in the Secession Church of his day, "the paper" being sternly reprobated by professors in the hearing of trial discourses, and held in utter abhorrence by all vacant congregations sitting in judgment upon candidates.

In after years, when, as a Free Church and English Presbyterian minister, Dr M'Crie felt himself at liberty to make use of his manuscript in the pulpit, he became a more effective and much more popular preacher, his services being eagerly sought and highly appreciated in the preaching of anniversary and other special services. But although the son did not attain to the pulpit popularity of the father, and his Edinburgh congregation was never a large one, lacking elements of growth and expansion, the name of Thomas M'Crie the younger soon became

THOMAS M'CRIC, D.D., LL.D.

known in the literary circles of Edinburgh, and thereafter familiar to the reading public of Scotland. It speedily became evident that he had in no ordinary degree the pen of a ready, graceful, and popular writer, and several works with which his name has ever since been associated, belong to the period of his life with which we are now dealing. Thus, in 1840 he wrote the "Life of Thomas M'Crice, D.D.," which is replete with valuable information bearing upon the church controversies and conflicts of that ecclesiastic's times: from a very early period of its history he was connected with the Wodrow Society, rendering valued services in the selection of its publications, and personally editing three volumes; and in 1850 he wrote the "Memoirs of Sir Andrew Agnew," which reached a second edition in the following year. By the time this work was published, the author of it had received two University honours—the Degree of D.D. from the University of Aberdeen, and that of LL.D. from the University of Glasgow. There was one department of literary work in which Dr M'Crice's help was often sought, and much thought of when rendered, that, namely, of periodical and journal literature. He had great skill and ease in the composition of leading articles, reviews, and magazine papers. Hugh Miller, in the height of his career as editor of *The Witness*, discovered the ability of the Davie Street minister, gladly secured his services as an occasional contributor to the columns of his paper, and continued to be ever after a warm friend of his collaborator. *The Witness* editor is known to have said that among all the literary men and famous ecclesiastics in Edinburgh at that time, there was not one who could throw off a leader or a literary criticism so effectively and gracefully as the Secession minister; and it was no uncommon thing for some brilliant leading article or dashing review to be attributed to the author of "The Testimony of the Rocks," which in reality came from the pen of his contributor and friend. This was the case as regards an article upon a "New Edition of the Holy Bible, edited by the Rev. Dr Robert Lee," in which the writer professed, like Cowper's cottager, to "just know,

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and know no more, our Bible true," but in which he severely handled the Moderatism in Theology and Bible interpretation of the Greyfriars' Professor of Biblical Criticism ; and it was notably so as regards several articles upon Lord Macaulay's "History of England," which attracted great notice at the time they appeared, were widely regarded and spoken of in this country and America as Hugh Miller's, and were afterwards published in a pamphlet form.

The second leading period in Dr M'Crice's life may be dated from 1852, in which year a union was effected between a majority of the Secession body to which he belonged and the Free Church of Scotland. In the negotiations that preceded he took his own share, although not figuring in the deliberations and debates of Church Courts, for which, indeed, he had no aptitude ; and when the union was consummated, Dr M'Crice appeared at Tanfield Hall along with Dr Shaw of Whitburn, Dr Laing of Colmonell, and Mr White of Haddington, these having been selected by their brethren as representatives of the smaller uniting Church. Four years later, the Free Church conferred upon him her highest honour, by placing him in the Moderator's Chair of her General Assembly. His predecessor in the office was the Rev. Dr James Henderson of Glasgow, whose loving spirit, fine taste, and ripe scholarship found congenial employment in introducing not only his own personal friend, but also the son of one whom he, when a student, had known and revered as the friend of Andrew Thomson who had been the guide of his youth. The meetings of Assembly over which Dr M'Crice presided were held in the Music Hall, Edinburgh, the Free Church having by that time left Canonmills with its memories of post-Disruption Assemblies, and the present Assembly Hall at the head of the Mound not being then built ; and the likeness which accompanies this sketch is associated with his Moderatorship, the photograph of which it is an engraving having been taken by Tunny of Edinburgh after the May meetings, and so representing the subject of it as he was in the fifty-ninth year of his age. Before

another Assembly met Dr M'Crie had ceased to be a minister of the Free Church and a citizen of Edinburgh, having accepted an invitation addressed to him by the English Presbyterian Church to fill the Chair of Church History and Systematic Theology in her College, and having accordingly removed to London in October of 1856. In addition to hereditary and acquired qualifications for such work as now lay before him, the Professor-elect possessed the great advantage of having previously discharged the duties of a Divinity Professor. At the death of Dr Paxton he had been appointed Theological Professor by the Synod of United Original Seceders, and acted as such till the union above referred to; in the Free Church also he had, at the request of the College Committee, acted for a session as Professor in Aberdeen, after the death of Dr Maclagan, and before the Hall in that city was finally placed among the theological institutions of the Free Church. With Dr Lorimer as colleague professor, and Dr James Hamilton as lecturer—men to whom he felt strongly drawn, not only because of kindred pursuits, but also through perfect congeniality of temperament—Dr M'Crie gave ten years of arduous labour to the enlarging and upbuilding of the Presbyterian Church in England in what may be regarded as the period of that Church's *renaissance*. The high esteem and warm affection in which he was held by the successive bands of ministers who studied under him, and also by the ministers and members of the Church at large, were strikingly evinced in 1866, when the Professor found it needful, owing to increasing infirmities, and more especially to cataract, which rendered writing and reading painful and unsafe, to place the resignation of his professorship in the hands of the Synod. On that occasion a handsome presentation was made to him by all who were or had been his students, and the Synod marked its sense of the services he had rendered the Church at large by according to him a retiring allowance and the rank of *emeritus* Professor. On his part, the disabled Professor testified his unabated interest in the revived Presbyterian Church of England, and

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his undiminished attachment to those with whom he had been associated, by publishing, as soon as partial restoration of sight enabled him, a volume entitled "Annals of English Presbytery," inscribed, "To the Reverend the Moderator and Ministers, with the Elders, Deacons, and Members of the Presbyterian Church in England, with sincere gratitude and respect."

The closing years of Dr M'Cric's life were spent partly at Gullane, in East Lothian, on the Links of which he had, in younger days, spent many a happy hour in the bracing recreation of golf, and partly in his native city, living during the winter months in a Newington house, distant only about a stone's cast from that in which his illustrious father died. The most important work accomplished in his retirement was in connection with his "Sketches." Originally a course of week night lectures on the History of the Church of Scotland, delivered to overflowing audiences, first in the Old, and then in the New Town, a still wider popularity had been given to them by their publication in a cheap form by the Free Church Publication Committee, when they circulated widely in Great Britain and America, and were translated on the Continent. As now extended and brought "down to a time which is within the memory of men still living," the two thin volumes have given place to one thick octavo, and the "Sketches" bear the name of "The Story of the Scottish Church from the Reformation to the Disruption," published by Messrs Blackie of Glasgow. This book was published in December 1874—it being the privilege of his nephew, the writer of this notice, to correct the proofs and construct the index; and, when that took place, the author remarked, "My work in this world is now done." So it proved to be; for, shortly after, he was prostrated with the infirmities under which he finally sunk, and, in the evening of the 9th May 1875, the evening of a peaceful Sabbath on earth, he entered without a struggle into "the Sabbaths of eternity, one Sabbath deep and wide." Of his beloved wife, who predeceased him by an interval only of weeks; of his brother, John, who, after graduating with marked honour

at the Edinburgh University, and further qualifying himself for the scholastic profession by Continental travel and study, was appointed first Rector of the Normal Seminary of Glasgow, but was cut off in the twenty-ninth year of his age, when opening powers gave fine promise of distinction; of his father, whom Christopher North described in the Chaldee Manuscript as "a Griffin with a roll of the names of those whose blood had been shed between his teeth, and who stood over the body of one that had been buried long in the grave, defending it from all men, and behold! there were none who durst come near him"—of these and other relatives the remains rested in the family burying-ground of Old Greyfriars Churchyard, Edinburgh; and, towards the end of the week in which he died, we laid his body within the same hallowed enclosure—fit resting-place for a zeal-hearted son of the Reformation and the Covenants.

In addition to the works of Dr M'Crice already specified, it fell to his lot to edit a volume of his father's Sermons in 1836; a volume of the Miscellaneous Writings of the same in 1841; and a uniform edition of the principal works of the historian, in four volumes, published by Messrs Blackwood, Edinburgh, in 1856.

When it is added that during his Edinburgh ministry he delivered and published a course of "Lectures on Baptism," that he was a frequent contributor to and for several years editor of the *British and Foreign Evangelical Review*, and that he edited for Messrs Johnstone & Hunter an edition of Barrow on the "Supremacy," notice has been taken of the outstanding literary labours of one whose pen was that of a ready writer, and to whom it was a necessity of nature to be always engaged upon some work, historical, theological, or literary. From what was said at an early stage regarding his preaching, it may be inferred that in general bearing and manner Dr M'Crice was somewhat formal and stiff. And, doubtless, he was so to some extent. On coming into his company, a stranger might feel that a considerable amount of constraint pervaded the intercourse, and that there were a formality and a frigidity which would be sad

hindrances in the way of free and pleasant conversation ; but the impression would probably soon give way to the persuasion that all this was on the surface, and that he was in the company of a kindly, simple, and genial nature, of one who loved sport and humour, as he enjoyed and cultivated the music of the voice and the violin. What he was to those who lived alongside of him in the privacy of the domestic circle we may not venture to express, except by stating that, with no children of his own to brighten his dwelling, he has left a pleasant and tender memory in the affections of brothers' and sisters' children, and that he was never for any length of time without some young relative who found under his roof a home. What he was to those who knew him as a college chum, or brother minister, or colleague professor, or literary *confrère*, may be gathered from the testimony of Dr Wylie, one of his oldest and most valued friends, who, preaching, in the church that now bears his name, on the Sabbath after the funeral, concluded with these touching words, which may fitly close this sketch:—"My friendship with the deceased was the longest, the sweetest, and the most profitable of my life. I watched by the bedside of the elder M'Crie, the historian of Knox, during the twenty hours he lay dying. It was also my privilege to be present during the last hours of the younger M'Crie. I recited to him at intervals promises from the Word of God. The eye which had already closed opened once more, and filled with a tender intelligence, a serene peace. The words of Holy Writ evidently were to him draughts of the water of life. He expired so peacefully that his hand, which he had placed in mine an hour before, was never withdrawn. Thus he slept."

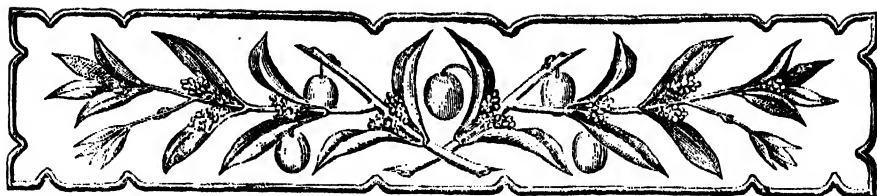
C. G. M'C.





JOHN MACDONALD, D.D.

Home & Macdonald, Ltd.



John Macdonald, D.D.

AMONG the great names that adorned the Disruption Church, none was held in higher esteem in, the Northern Counties of Scotland, and among many in the South, than that of Dr MACDONALD of Ferintosh. In the Highlands he was known as “Ministear mòr na Tòisidheachd.” It is not consistent with fact to say, that in matters of religion the Highlanders are the mere followers of their popular ministers. There were popular ministers in the Highlands whom the people forsook, because of their deserting what they held to be the cause of truth at the period of the Disruption. Yet in no part of the country are ministers of power and grace more esteemed than in the Highlands, and it cannot be questioned that the teaching and example of such ministers exercised a vast influence over the popular mind in 1843, and of none more than the subject of our sketch.

We learn from Dr Kennedy's biography of Dr Macdonald, that he was born in the parish of Reay, in Caithness, on the 12th November 1779. His father, James Macdonald, or M'Adie, as he was called, in accordance with Celtic usage, which distinguishes the sept in the same tribe, was a man of note among the religious community. He was early brought to the saving knowledge of divine truth; and at a later period he was, with universal consent, appointed catechist of his native parish. For this post he was admirably qualified by both his gifts and his graces,

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and he retained the affection and esteem of the godly over a wide district unchanged to the end of a long life of ninety-seven years. The part of the country where he resided was at the time much torn by religious differences. The people in a body adhered to the Church of Scotland, but within the Church they were much divided. James held firmly by the Church and its ordinances, while he maintained Christian fellowship with the truly good who had separated themselves. He was a man of a bold, and yet a loving spirit. His aim was to win souls to Christ. On one occasion he met the leader of the separatist party in the parish, who began to reprove him as being too soft, and told him he should be more faithful in denouncing sinners. It was the habit of the people of the Highlands at the time to send their horses away to the hills in summer, where they were set loose; and there was often some difficulty afterwards in taking them when required. James's reply to his neighbour's reproof was, "Well, let you and me go to the hill, John, to catch the horses; take you a whip, and I'll take a sheaf of corn, and see which of us will be most successful."

John Macdonald was the worthy son of such a father. At school he soon took the highest place, and at college, which he attended in King's College, Aberdeen, he was one of the most distinguished students. He especially excelled in Mathematics—a science which he cultivated to the last days of his life. It was during his school and college days that he was brought to the knowledge of saving truth. Dr Kennedy specifies the three means which the Spirit of God appears to have employed in bringing about this great end. They were the early teaching and example of his father, the writings of Jonathan Edwards, and the preaching of the Rev. J. Robertson of Achrenny Mission, afterwards of Kingussie.

In 1805, he was licensed by the Presbytery of Caithness to preach the Gospel. Previous to his ordination he officiated as missionary in Achrenny and Halladale for some months, and in 1806 he was ordained to the mission charge at Berriedale—all in the Presbytery of Caithness.

His incumbency here was a very short one, and in January 1807 he was translated to what was then the Gaelic Chapel of Edinburgh, as successor to the Rev. James Maclauchlan, afterwards of Moy. When he came first to Edinburgh, he had little of the power in preaching to which he afterwards attained. He was sound, clear, and accurate; but somewhat stiff in his manner and delivery. This might have arisen from various causes, but mainly, no doubt, was the result of youth and inexperience. Gradually this sense of constraint wore away, and he came to speak in public with wonderful eloquence and power. It was once said to the writer by an old Edinburgh hearer of his, "It was here that he got his wings." During his Edinburgh ministry an attempt was made to introduce English preaching in the afternoon into the Gaelic congregation, to meet the wishes of hundreds who wished to benefit by Mr Macdonald's ministry; but the more ardent Celts among the people resisted the change strenuously and successfully. To meet the desire, however, Mr Macdonald resolved to preach English at night,—thus undertaking three regular services each Lord's day. With week-day meetings and visitations, this made his life a busy one. It was also a useful one, for during his Edinburgh ministry he had many souls for his hire. His ministry in Edinburgh extended over a period of six years; and in 1813 he was presented to the Parish of Ferintosh in Ross-shire, vacant by the death of the excellent and much-esteemed Mr. Charles Calder. The scene when he parted with his Edinburgh flock was a somewhat remarkable one. He had preached in Gaelic as usual during the day, taking farewell of the people; and at night the English congregation met in the usual place of worship in North College Street. Ere the service began, the crowd collecting was such that there was no prospect of their finding accommodation in the church, although it could accommodate eleven hundred worshippers. Mr Macdonald was just going to the pulpit, when it was proposed that a request should be made for the use of the West Church for the occasion. A messenger was sent for the keys, which

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were readily given. The West Church was opened, and Mr Macdonald putting himself at the head of his congregation, they marched westward through the Grassmarket, and soon filled the church to the roof. Here amidst the tears and sobs of many, he took farewell of his English-speaking hearers, who had for years enjoyed and profited by his earnest ministry.

In due time he was settled in Ferintosh, where he continued to minister with great success till the year 1849, a period of forty-two years. Much of his time was spent in assisting brother ministers at their communions. In such services he was acceptable to both ministers and people, many of the ministers who differed widely from him on ecclesiastical questions making him heartily welcome. This he owed much to his kind, genial, and brotherly disposition, which displayed itself so pleasantly in the family circle, his interesting conversation, and especially his fund of anecdote, all making him a favourite with old and young. Many ministers' sons and daughters, who were young at the time, remember well how welcome he was at their fathers' fireside. By the people his appearance was hailed with enthusiasm, thousands collected to hear the Word at his mouth, and many of these gatherings were followed by rich and abounding spiritual blessings.

He took a deep interest in the distant island of St. Kilda. At the instance of the Society in Scotland for Propagating Christian Knowledge, he visited the island four times in as many different years, and preached to the people, at the time without a minister, the gospel of salvation. Besides these visits, so much valued by the people, he made strenuous efforts to secure the erection of a church and manse in the island, and on his last visit, in 1827, accompanied by the minister appointed by the Society which he represented, he found the buildings completed, and provision made for the regular maintenance of gospel ordinances. For many years the Free Church has maintained a minister on the island.

In 1827, he paid a visit to Ireland, at the request of Mr Daly, afterwards Bishop of Cashel, with a view to preaching the Gospel to the Irish

in their native tongue. He studied the Irish dialect of the Gaelic language, and preached frequently in that dialect to the people along the south-west coast.

Dr Macdonald's zeal for preaching the Gospel led him sometimes into difficulties. In the year 1817, he preached in a Dissenting chapel in Strathbogie, without the consent of the parish minister. For this he was brought before the General Assembly, where, although no special censure was passed upon him, such proceedings were severely censured.

His ministry was richly blessed of God. Perhaps no minister of modern times was more owned as the means of converting souls. While in Edinburgh, he took a deep and active interest in the great revival at Muthil, under the ministry of the Rev. Mr Russell. Soon after his removal to Ferintosh, a deeply interesting movement took place among his own people. After that the Word was much blessed on both sides of Loch Tay, and in Glenlyon; and he frequently visited the district and preached with great power and success. The fruits of the revival of religion there are visible to this day. There were great spiritual movements in Ross-shire, the revivals in Kilsyth and Dundee took place, and in all these Dr Macdonald took his share of the work with warm interest. Wherever he heard of the Lord's cause prospering, he made a point of being present to help it forward.

Though not disposed to take much part in ecclesiastical controversy, he found no difficulty in taking his side when the great questions of Non-Intrusion and Spiritual Independence arose for discussion in the Church. He became a firm supporter of the policy of the Evangelical party; and his weight of character and influence over the popular mind aided much the cause which they maintained in the north. At the Disruption he took a foremost place, and was selected to preach the first sermon in Tanfield Hall. His text was John xv. 16. He showed the power of the principle which actuated him by the extent of the sacrifice which he made, for the living of the parish of Ferintosh was one of the largest in that part of

the country. He was not in the habit of referring often to ecclesiastical subjects in the pulpit; but, preaching at Edinburgh, in the Gaelic Church, soon after the Disruption, he said of the Established Church as it then existed, that it was "a Christ-denying, God-dishonouring, and soul-destroying Church." These were strong words—too strong, perhaps, for courtesy or for charity, but he spoke under a deep sense of wrong done to the cause of Christ. He was much censured for using them, but it does not appear that he ever withdrew, or even modified them afterwards.

At the Inverness Assembly he was associated, as Gaelic Moderator, with Dr M'Farlan of Greenock, the Moderator for the year. In this capacity he preached a Gaelic sermon at the opening of the Assembly, and many who were then present still remember the mingled feeling of amusement and admiration which pervaded the house as he announced his text, and proceeded to expound it. The words were, "These, who have turned the world upside down, are come hither also." The sermon was one in every way worthy of his fame, and a complete vindication of the Disruption.

On the 18th of April 1849, he was called to his rest, leaving behind him a name fragrant and precious among thousands, and which shall not be forgotten, especially in the Highlands, so long as Gospel truth is prized by the people.

Dr Buchanan, in his *Ten Years' Conflict*, says:—

"The devotional services at the Convocation were conducted by Dr Macdonald of Ferintosh,—that eminent servant of God, of whom it is enough to say that he was the Whitefield of the Highlands of Scotland. The proudest and most powerful chieftains of the Celtic race never possessed such a mastery over the clans, which the fiery cross or the wild pibroch summoned into the field in the fierce days of feudal strife, as belonged, in these more peaceful modern times, to this humble minister of Christ. From Tarbatness to the outer Hebrides,—from the Spey to the Pentland Firth,—the fact needed but to be known that John Macdonald had come, and was about to preach the Word, in order that the country for twenty miles around should gather at his call. Ten thousand people have often been swayed as one man,—stirred into enthusiasm, or melted into sadness, by this mighty and faithful preacher's voice."

T. M'L.



ROBERT MACDONALD D.D.

Robert Macdonald D.D.



Robert Macdonald, D.D.

ROBERT MACDONALD was born at Perth on the 18th day of May 1813. His father was Alexander Macdonald, wine merchant, Perth,—a much respected gentleman in the community. His mother, Charlotte Macfarlane, was a native of Moulin, where her mother (who was the eldest daughter of Mr Dick, of Tullymet) had been brought to the Lord in the revival of 1798. Charlotte herself, also, although very young, received at that time abiding spiritual impressions, the good effect of which was felt by her whole family afterwards, so that Dr Macdonald, like Dr Duff, may be said to have been gained to the Church of Christ as one of the remoter fruits of that revival.

After receiving a good preliminary education at Perth Academy, Robert entered, at the age of fifteen, St Andrews University. His mind, however, had not yet been awakened to any serious interest, either literary or religious, and the first session at College yielded little result. Meanwhile, his eldest brother lay at home dying from the effects of an accident. He was a godly youth, of fine mental powers and rare promise. He died 22nd January 1830, in the full comfort of the Gospel; the last two verses of the eighth chapter of Romans being his firm anchor amid the great sea-billows. His father, who was then also ill, died nine months after. To Robert his brother's death proved, as in the case of

his friend M'Cheyne, the beginning of a new life. Returning to St Andrews, he now applied himself with much diligence and success to his literary studies, and completed the usual course there. He had at first had some thoughts of medicine as a profession, but, apart from other considerations tending to divert his mind from this, the one desire now was to serve God in the Gospel of His Son. He studied divinity at Edinburgh University under Chalmers and Welsh, attracting the special notice of Dr Chalmers, who, shortly after, in answer to a correspondent, wrote regarding him, "He was one of the ablest of my students."

Mr Macdonald's first sphere of ministerial service was at Logiealmond, in Perthshire. It was a field in which he had previously sown some good seed, having, while a student, usually spent the long summer vacation at his uncle's house, Drummond Park, and having, during that period, commenced a Sabbath school, and held Sabbath evening meetings for the district. But in 1834 an old chapel at Chapelhill was restored. Mr Omond, now of Monzie Free Church, was its first incumbent, labouring there devotedly for two years. Mr Macdonald, who was licensed to preach by the Presbytery of Perth on 8th June 1836, succeeded him, and ministered at Logiealmond for nearly a year, not without a first-fruits of that harvest which was afterwards to crown his labours in the Gospel-field.

His first charge as an ordained minister, and that with which his name was long so happily associated, was Blairgowrie, in the Presbytery of Meigle, where his settlement took place on the 15th of June 1837. The patron, Mr Oliphant, of Gask, with a liberality not common in those days, had given the people a choice, and, till his lamented death in 1847, although not himself connected with the Free Church, he followed Mr Macdonald's course with a gratified and sympathetic interest. His first text after ordination was Acts xviii. 10, "I have much people in this city;" it was a fitting keynote for the ministry that day begun. Blairgowrie was even then a populous as well as an extensive parish. Stretch-

ing for eleven miles up the right bank of the Ericht, the town containing 2000 inhabitants, the country 1500 more, the population comprising both the manufacturing and the agricultural class, it was, even with the aid of a chapel, procured after Mr Macdonald came, and fostered by him, a laborious field for a spiritual husbandman to cultivate. But both as a pastor and as a preacher Mr Macdonald was soon seen to be making full proof of his ministry. From time immemorial the parish had had a seed of the righteous; but a special blessing came to it with the advent of the young pastor, so that the church of Blairgowrie began to be known as a centre of spiritual life and evangelistic work. Those times of refreshing also in which William Burns was a chosen instrument quickly followed, and Blairgowrie shared largely in the blessing. Robert M'Cheyne was a frequent visitor, and his Memoir indicates how close the bond of brotherhood between the two like-minded ministers was drawn. Indeed, M'Cheyne, Andrew Bonar (then of Collace), John Milne, of Perth, Robert Macdonald, and a few others of kindred spirit, were at that time in the heart of Scotland, in their evangelistic work and evangelical influence, "like a torch of fire in a sheaf."

As a preacher, Mr Macdonald's power as well as popularity was from the first very great. His natural gifts contributed much to this; the tall and graceful form, the animated and speaking countenance, and the singularly just and expressive elocution and action. Speaking of delivery alone, we have never thought it going beyond the mark to regard him as an almost faultless model of the pulpit orator; the combination of grace and energy, without languor and without vehemence, and the power to make everything spoken tell upon the hearers, being so well adjusted and complete. It is a token of the truth of this, that one discovers these things only on reflection; when listening to the Word as preached by him, the very efficiency of the candle-stick drew the eye to the light alone that shone from it. And the secret of the power lay much deeper. Besides that which is known only between

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a minister and God, few men have laboured so ungrudgingly, and few so judiciously, in the preparation of the message, as throughout life Dr Macdonald has done. His pulpit speech has always been the outcome of earnest study; his doctrine, pure gold of Gospel ore, rich and various as the mine from which it was drawn; all clearly stated and aptly illustrated, and all coming forth embathed in that unction and urged with that fervour which come from above and move men thither. One thing, moreover, which has strikingly characterised his preaching is, that, with abundance of impressiveness and awakening power, a certain brightness and cheerfulness always pervaded it, as if the preacher never forgot that the message with which he was charged was a message of "glad tidings."

Apart from his preaching, his more private pastoral work at Blairgowrie was very fruitful, and has precious memories in many hearts. In addition to having much of the grace of Christian love, he was rarely gifted with an attractive natural courtesy of manner and bearing. No one who has known him will be surprised that he has been described, by one well entitled to speak on such a point, and not biassed by sympathy with his evangelical spirit, as a man of "most fascinating manners." But the characteristic so referred to has often won him access where few could have found it; and, not only in his spheres of pastoral labour, but wherever he has sojourned, there have been delightful fruits of his private dealing and intercourse, some signal instances of which are already known.

Of all his Blairgowrie work, perhaps the most remarkable was that connected with his Sabbath school. It is almost hopeless to attempt to give a picture, such as would enable one who was not for a season in the midst of it, to realise the scene and the spirit that animated it. But his plan was this. He prepared his own lessons, which, besides taking up in order the Gospels and the Acts (the latter, as it happened, very seasonably, about Disruption time), included, as we remember, a

course on the Shorter Catechism, and on the places mentioned in Scripture with their associations. The teachers met at half-past five each Sabbath evening, when he dictated to them the notes for the following Sabbath. The school met in the church at six, and, after opening it, he taught his young men's class in the session-house till seven. Then he entered the church, by this time filled, and often crowded, with a congregation of six or seven hundred adults, besides the five hundred scholars. After a hymn sung, he catechised the classes from the pulpit for forty minutes on the lesson taught, interspersing anecdote, illustration, and appeal, concluding all with praise and prayer. This went uniformly on for the whole nineteen years of his Blairgowrie ministry. The labour implied, after the two stated services, was enormous; but the interest was extraordinary, and the blessing great and continuous. Many can trace their first ideas of a happy heaven to the teaching and hymn-singing, and the atmosphere altogether of that Sabbath school; and there are hundreds at this moment in all parts of the world, besides those that have fallen asleep, whose first impressions of religion, and first thoughts of wisdom's ways as "ways of pleasantness," date from Blairgowrie Sabbath School. The pastor had a rare aptitude for the work and rare ardour in it, and his spirit seemed to infect both teachers and scholars. His own words when leaving Blairgowrie shed light both on the process and the result:—"The happiest hours I have ever spent have been in my Sabbath school, and no part of my labours has been more abundantly blessed."

Mr Macdonald took his full share in the work and witness-bearing of the latter half of the Ten Years' Conflict. Besides work at home, he was one of the evangelists sent to Aberdeenshire in the years preceding the Disruption. In one of these expeditions he followed M'Cheyne in his last preaching tour, with many tokens of blessing on his labours. One interesting case was that of a husband and wife, the one of whom was converted through Mr M'Cheyne's preaching, the other through Mr

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Macdonald's. He had much to do in his own presbytery, in which Mr White of Airlie and he were the only ministers who came out; and it was chiefly owing to his influence that the Free Church mustered so strong throughout the bounds of that Presbytery. In his own parish the great body of the people accompanied him into the Free Church. The parish church had been seated for less than 800; the Free Church was built to accommodate 1100, and even with that accommodation the sitters were soon cramped for room.

It is unnecessary to enter here into the details of his great School-Building Scheme, that having been effectively done in the "Annals of the Disruption" (Annals, ii. 108). The conception of the scheme revealed a financial genius which took most people by surprise,* and its execution illustrated one of his own favourite quotations, "Prayer and pains, with faith in God, can accomplish anything." One thing was highly characteristic, namely, the manner in which the spirit of the evangelist dominated in him that of the financier. Wherever, throughout the land, he advocated his scheme, he first preached the Gospel to the people; and those preachings are still remembered and referred to with lively zest and gratitude. Perhaps, because overshadowed by the greatness of this enterprise, his service in connection with the building of the New College, Edinburgh, has been partly lost sight of. All the circumstances cannot be made known during the life-time of some of the contributors. It is, however, simply matter of fact, that it is chiefly to Dr Macdonald the Church is indebted for the prosperous inauguration of that work, and the procuring of the necessary funds for carrying it out (Annals, ii. 123).

Owing to these excessive labours his health in some degree suffered for several years, and, in 1852, he went abroad for a year, visiting the

* He had always, however, a genius for organisation. An old school-fellow mentions, that when they used to play *soldiers* at Perth Academy, it was an object of ambition to "get into Bob Macdonald's regiment!"

Mediterranean, and making a prolonged tour in the Holy Land,—the fruit of which, although not formally given to the world, was yet exceedingly enriching to his own mind, and added an enriching element to his ministrations in subsequent years.

Dr Macdonald was translated to North Leith in 1857. It was not without reluctance that he could contemplate leaving a sphere where, as he said, “the Lord Himself had from the beginning graciously smiled on his labours, and given him seals of his ministry, many dear spiritual children, some of whom were now in heaven, and others still living adorning their Christian profession.” And it was a sore wrench to his people, numbering at this time 1100 communicants, and who, as one of their commissioners expressed it, “could not think of a Blairgowrie without a Macdonald.” But considerations of health constrained him to accept the measure of relief which change of sphere was fitted to afford. He accepted the call on 14th January, 1857, and on 15th March, began his ministry at North Leith, preaching from the text, Romans xv. 29-32: “And I am sure that, when I come unto you, I will come in the fulness of the blessing of the Gospel of Christ,” &c. The manner in which the Lord has verified that confidence of His servant, in the experience of the congregation of North Leith, is matter not only of past but of still current history. Some of his first sermons at Leith are known to have been blessed to the conversion of souls. The Lord’s own people have been built up and comforted; and more than one season of special refreshing has been enjoyed. The outward prosperity has also been great. During the first years of his ministry, a beautiful and commodious new church was built, at a cost (including halls and offices) of £9000; the communion roll speedily rose from 450 to its present point of 1100; whilst the Christian liberality has increased proportionally.

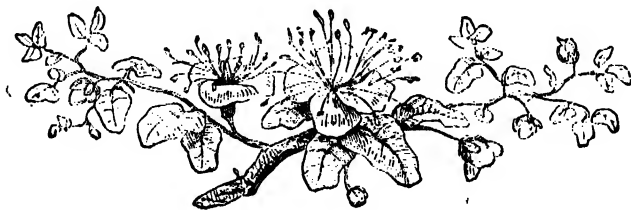
His degree of D.D. was conferred on him, in the most spontaneous and complimentary manner, by his own University of St. Andrews, in 1870.

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In 1879, Mr T. Crerar, M.A., minister at Cardross, was settled as colleague to Dr Macdonald in the pastorate of North Leith, an arrangement which has added greatly to his comfort, and is full of promise for the congregation.

Dr Macdonald has lately become very favourably known as an author. Some of his former writings—and in particular his “Lessons for the Present from the Records of the Past,” a practical and experimental treatise on Genesis, published in 1850—have been much prized by many. But the work by which—of all as yet given by him to the Church—he will be best known, is the volume of daily readings, entitled “From Day to Day,” published in 1879. This volume has, in little more than a year, reached its fifth thousand, and will long hold its place as probably the best book of the kind yet written. In clearness, point, and grace of style, in evangelical savour, in abundance and aptness of illustration, and in home-coming persuasiveness and force, it would be difficult to find a rival to it. In these respects also, it is a good example of what the author’s preaching, in its more practical parts, has always been.

R. C.





PATRICK MCFARLAN, L.D.



Patrick M'Farlan, D.D.

THE subject of this notice was born in the Canongate of Edinburgh, of which parish his father was minister, in the year 1781. Whilst yet a child he lost his father; but he was brought up under the care of a godly mother, from whom he received those early impressions which prove most deep and lasting. Almost from boyhood, his thoughts were turned to the ministry. Having frequent intercourse, as he grew up, with such eminent ministers of the day as Dr John Erskine, Sir Henry Moncreiff, and Dr Buchanan, his father's successor, he did not fail to profit by their example and advice. He entered the Hall as a student of divinity in 1798, and was licensed to preach the gospel, by the Presbytery of Edinburgh, in 1803. It was about this time he received further and clearer impressions of divine truth, by the perusal of Wilberforce's "Practical View of Christianity," the book which some years after exerted such a powerful influence on Dr Chalmers. In 1806, Mr M'Farlan was ordained minister of the parish of Kippen, in the Presbytery of Dunblane; here he remained till 1810, when he was translated to the parish of Polmont, near Linlithgow. He continued there for fourteen years, during which he devoted himself to pastoral duties with great earnestness and fidelity, and with no common measure of success; proving himself a good minister of Jesus Christ, both in the pulpit and in private visitation. It was at this time, too, that he acquired

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that experience in ecclesiastical affairs, and that knowledge of the forms of Church Courts, which afterwards proved of so much service. The high position he now occupied in the estimation of the Church, was shewn by his appointment in 1824 as successor to Dr Chalmers in St John's parish, Glasgow. It was an arduous undertaking indeed, to carry on the work of his illustrious predecessor both in the congregation and the parish; but he applied himself to it with his usual earnestness and energy. After two years, however, finding it too heavy a burden, he removed to St Enoch's parish, where he ministered for several years to a large and influential congregation. In 1832, he was translated to the west parish of Greenock, and in that town he continued his ministerial labours for seventeen years, till his death.

Dr M'Farlan had always taken an active part in Church affairs, and in such questions as interested the Christian community. For public debate and controversial discussion, he had special qualifications. In the Assembly of 1825 he distinguished himself, in connection with the debate on Pluralities; and in the Apocrypha controversy, his pen was employed with characteristic clearness and decision. The influence he had attained and the confidence reposed in him by his brethren, were evidenced in the most unequivocal manner, when he was made Moderator of the General Assembly of 1834. At that Assembly the Veto Act was passed, and the conflict was begun, which ended in the Disruption. In that great struggle no man took a more decided and honourable part than Dr M'Farlan. He was indeed, in the strictest sense, a non-intrusionist; always refusing to take up anti-patronage ground; believing that the operation of the Veto Law, would effectually protect the Church, from those abuses which had done it such injury in time past. But he was quick to perceive the vital nature of the question, raised by the judgment of the civil courts in the Auchterarder case; as regarded the Church's spiritual independence he would admit of no compromise; he took up a decided position from the outset, and maintained it with unwavering consistency to the end.

At a public meeting in Greenock, in December 1839, having set forth with great clearness the position in which the Church was placed, he concluded as follows :—

“ ‘ Oh ! ’ say some well-intentioned people, ‘ just submit to the deliverance of the civil courts. It is really painful to think of this contention ; you will tear the country and the church in pieces ; just submit.’ Now I do not understand this whining. To me it seems sheer nonsense. It is just saying, ‘ We conjure you to sacrifice your consciences, and all your views of duty, and all your sense of obligation to the authority of Christ, as the great Head of the Church. Do sacrifice these on the altar of expediency, and make a low bow of submission to the Court of Session.’ For myself I answer, I will not yield : If you ask why, I reply, Because I cannot.

“ It has pleased God in His providence to fill me, as far as stipend is concerned, a fuller cup than has fallen to many of my brethren ; but this I say, and say it advisedly, so help me God—holding the views I entertain of this subject, and regarding it as impossible, without a sacrifice of conscience, to submit to and acquiesce in that decree to which I have referred, I would rather cast that cup to the ground than I would taste it again, embittered, as it would be if I were to yield, by the consciousness of having deserted what I believe to be my duty to God, and my duty to the Church.”

In the Assemblies of 1840 and 1841 Dr M'Farlan took a leading part, especially in the discussion on Lord Aberdeen's Bill, and in the various proceedings connected with the case of the Strathgogie ministers. At the August Commission of 1841, when the leaders of the Moderate party had openly taken part with the deposed ministers, and were manifestly bent on bringing matters to a crisis, he made a most impressive speech, at the close of which he called on his brethren to stand fast to their principles, in the following terms :—

“ If we shrink, we are undone. If we depart from principle, there is no hope for us : we shall neither propitiate men in power nor gain the respect of the country. Let us trust in God, who has been the protection of the Church in ages past—in that divine Saviour to whom we profess allegiance as the great King and Head of His Church, that the struggle in which we are now to be engaged shall issue in triumph. But if, in the mysterious providence of God, it should prove otherwise, we shall have the satisfaction, in looking back, to think that we stood in defence of sound scriptural principles ; and we shall never have cause to regret, though left houseless and homeless, and without the means of support, that we purchased peace of conscience to all that is valuable to us in this world.”

That he should have exerted much influence in the counsels of the

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Church at such a crisis, was not surprising, considering his great experience in ecclesiastical affairs, his soundness of judgment, and skill in debate. But besides this, when the issue of the struggle began to be foreseen, and the sacrifices it would entail on those who adhered to their principles, Dr M'Farlan's position and the attitude he maintained attracted special attention, on the part both of friends and opponents, for the simple reason, that the west parish of Greenock was, at that time, the richest living in the Church of Scotland. Would a minister deliberately give up such emoluments for the sake of principle? Amongst worldly men there were few that believed it. Dr M'Farlan indeed had declared, in the most explicit manner, that he was prepared to do so. But by too many this was regarded as no better than an empty threat; and the expectation that he would draw back found frequent expression. Those who thought so little knew the man—the integrity of his character, the depth of his convictions, and the steadfastness of his purpose. It is scarcely necessary to add, that when the time came he nobly redeemed his pledge. Nothing became him better—the strength and dignity of his Christian character—than the way in which he accepted the change of circumstances which the Disruption involved. In his case the change was a very material one, such as a man of his tastes and habits, of his liberal disposition and large hospitality, could not possibly be insensible to. But no one ever heard a complaint from him; he had the same cheerful, happy demeanour as before: his was the unbroken serenity of a good conscience.

After the Disruption, Dr M'Farlan continued for more than six years to minister to a numerous and attached congregation. In the Free Church at large, he held a prominent place, and exerted very great influence. His noble testimony, his long experience and mature wisdom, secured for him no ordinary measure of respect and attention. He was called to the Moderator's chair in the Assembly of 1845, presiding both at its ordinary meeting in May, and its special meeting at Inverness in

August. His sympathies were by no means confined to the limits of his own communion : he was one of the original promoters of the Evangelical Alliance, and he took a special interest in the Continental Churches, and the revival amongst them of evangelical religion. His death took place at Greenock, after a short but severe illness, in November 1849, in the sixty-ninth year of his age. He retained his mental faculties to the last, giving frequent expression to his faith and hope as a Christian, with singular distinctness and solemnity. It deserves to be noticed that he was the fourth in a succession of ministers, continued from father to son, since the time of the Revolution. In the ministry of the Free Church, he has been worthily succeeded by his son, the Rev. John M'Farlan of the Free Middle Church, Greenock, and his grandson, the Rev. Andrew Melville of Free St Enoch's, Glasgow.

Dr M'Farlan's personal appearance was very prepossessing. His head and face would have attracted observation in any assembly—suggesting the idea of culture and refinement, of mental acuteness and moral elevation. His voice was clear and ringing, rather than strong. His speaking, both from the pulpit and in debate, was characterised above everything by clearness and precision. He was wanting in the power of illustration ; but there was an admirable distinctness which went far to make up for the defect ; he always knew what he meant to say, and made it perfectly plain to his hearers. He was distinguished, too, in a remarkable degree, by business talents ; in this respect his acquaintance with forms, his tact, his readiness of word and pen, were of invaluable service to his brethren. Indeed, one of his most characteristic features was facility of execution : what he had to do, he could do at once, without hesitation or delay, an important quality for one so much engaged in public affairs. In the pulpit, that defect in the illustrative faculty just referred to, was, no doubt, a serious drawback. The want of imagination necessarily interfered with any widespread popularity, beyond the sphere of his own congregation. But, on the other hand,

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his clear exhibition of gospel truth, set forth with simplicity and earnestness, made his preaching most weighty and acceptable among the people of his charge. It was the old gospel, known and realised in his own experience, which he preached to others with fulness and fidelity. In the more private duties of the pastoral office he was unwearied; having a strong hold on the affections of his people by his sympathy with them in times of difficulty and trial; while the cheerful affability of his manner was attractive alike to young and old. Indeed, in him the Christian minister and the Christian gentleman were most happily blended: he was a gentleman of the old school, always courteous, with that ease and self-possession, which tended to relieve others from any feeling of restraint or embarrassment. He shone in company by his conversational powers; but however lively and entertaining, he never forgot what was due to his office, nor allowed others to forget it. There was an unflinching dignity and propriety in his demeanour, which added greatly to his weight and influence. He was a man with much warmth of heart and feeling: in his family, overflowing with affection, and the object of affection in a corresponding degree; while to others on intimate terms with him, he was the most steadfast of friends and the most delightful of companions. Those who remember how, in early life, they were admitted to his society and enjoyed his confidence, and the encouragement thereby afforded them at the outset of their ministry, can never cease to cherish his memory, as of one of their best and dearest friends. By the Free Church at large, the name of Dr Patrick M'Farlan is to be remembered, as occupying a prominent place in the list of Disruption Worthies, on account of the noble part he acted at that memorable crisis. As one of the fathers and founders of the Free Church of Scotland, his name will ever be associated with her history.

W. L.



Patrick Boyle Mure Macredie.

(OF PERCETON.)

IT was not possible for one to know Patrick Boyle Mure Macredie without receiving a very deep impression of the soundness of his judgment, the extent of his information, the warmth of his heart, and the depth of his piety; and though from constitutional diffidence he was not fitted for debate, and never entered the arena in the "ten years' conflict," yet from his great moral worth, and his high tone of Christian consistency, he was of great service to the Disruption cause, and his name must ever rank high among Disruption Worthies.

He was born at Warriston, near Edinburgh, on the 28th of September 1800. His father was Thomas Mure, Esq. of Warriston. His mother was the eldest daughter of the Honourable Patrick Boyle of Shewalton. He had the misfortune to lose both his parents in very early life; but he came under the care of his maternal grandmother and uncle at Shewalton, as well as of his mother's sister, Mrs Smollet of Bonhill, at Cameron House; and it was one of the enjoyments of his later life to recall the happy days he spent there. He was one of a large family. George, his elder brother, was in the Grenadier Guards, and carried the colours at Waterloo. Thomas, his younger brother, entered the navy, and died of fever in the fatal Irrawady.

Patrick, destined for the Bar, entered the University of Edinburgh in

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1812, and passed with credit and approbation through the usual curriculum of the Arts Classes, as well as those of the Law. In 1822 he was one of nineteen who passed Advocate—seven of them on the same day, among whom were Sir Charles Ferguson of Kilkerran, Mr Hog of Newliston, and Lord Neaves, who alone survives.

Eager in the pursuit of knowledge, and honourable in his whole bearing and deportment, Mr Mure was still a stranger to the saving grace of the gospel. In those days Moderatism prevailed in the pulpit. In many parts of the country the proclamation of a free salvation, through the atoning blood of the Lamb, was the exception and not the rule. Towards the close of 1822 he begins to take note in his diary of the sermons he heard. The preaching of Dr Andrew Thomson produced a powerful impression on his mind; but it was chiefly through the ministry of Dr Henry Grey that he was brought to a knowledge of the truth. Under date 21st December of that year, he writes: "Heard two sermons from Mr Grey; like his preaching very much; first time." March 2. 1823—"Heard an excellent sermon from Mr Grey, from Exodus xii. 42. It is a night much to be remembered," &c. To this he has appended, at a later date, "This sermon, if I remember right, caused me to consider if ever I could speak of such a day." March 21—"Fell in with a tract on the work of the Holy Spirit, which taught me some things of which I was ignorant." May 18—"Received at church deeper alarm—driven almost to despair. How much I have been changed this last week!—despair, little sleep. I am wretched; everything appears a dream." May 21—"I called to-day on Mr Grey; received by him very kindly. I go home with much joy and peace, but my joy like the crackling of thorns—the joy of nature at seeing a hope." Pages might be filled with most interesting extracts, which reveal the struggle that was going on within—his eager thirst for the word, and the delight he had in the ministry of Mr Grey. His eldest sister was of great service to him at this eventful period of his life; and though for a season he was dis-

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tressed with doubts and fears, yet these eventually passed away, and he settled down into that child-like repose in the Saviour that continued unbroken to the end. From this time forward he became a daily and systematic student of the Bible, availing himself of all the helps he could obtain. He soon afterwards became a Sabbath-school teacher, and his diaries reveal how deep was the interest he took in his class, and how diligently he prepared himself for it. When Dr Chalmers was appointed to the Divinity Chair, like many others who were non-theological, he attended his lectures, and caught the enthusiasm for theological inquiry. Church history became a favourite study ; and he set himself to acquire a knowledge of Hebrew, that he might be able to read the Old Testament Scriptures in the original tongue.

For ten years of his Edinburgh life, he and his life-long friend, Alexander Dunlop, occupied the same apartments, and there can be no doubt that his intimacy with one so versed in ecclesiastical law could not fail to awaken his interest in ecclesiastical affairs, and this must have been deepened by the part he took in connection with the two settlements at Dreghorn. Twice over within the space of two short years that unfortunate parish was subjected to protracted litigation before the ecclesiastical courts, and in both Mr Mure was employed as counsel on behalf of the heritors and people. In the spring of 1830 a licentiate was presented, who was suspected of holding unsound views in regard to the sinless humanity of Christ. A libel was prepared, and evidence led. The General Assembly of 1831 found the libel proven, and the presentation was set aside. An acceptable appointment followed ; but as the health of their new minister was extremely delicate, the people of Dreghorn trembled lest he should pass away before some other vacancy had occurred in the patron's gift, for it was known what name stood next on the patron's list. Their fears were realised—in the spring of 1834 their pastor died, the obnoxious presentation was issued, and the parish was plunged anew into conflict. This was the memorable

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year of the Veto Act, and the peculiarity in the case of Dreghorn was that the Act was passed betwixt the time of the issuing of the presentation and the moderation of the call. On all hands it was admitted that the special provisions of that Act could not apply; but forasmuch as that Act declared "that it is a fundamental law of this church that no minister should be intruded on a congregation against the will of the people," the parishioners very naturally held that respect should be had to this fundamental principle in the settlement of the minister of Dreghorn. On the day of the moderation, the call was signed by very few, while the great majority objected to his settlement. The Presbytery decided in favour of the people, and the case was brought up by appeal to the next General Assembly; after a keen discussion, by a majority of one, the presentee was rejected. The people went home rejoicing in the victory they had won, but it was short-lived. It turned out that, in answer to the name of a gentleman who was not present, some one had voted in their favour. How it occurred, and by whom it was done, was never discovered. It was believed to have been accidental. It was most unfortunate for the people; but for this, the votes being equal, they would have obtained the benefit of the casting vote of the Moderator, but from this, in the peculiar circumstances, they were precluded, and it was held that no decision had been given. This involved the delay of another year. The whole question was re-argued in the General Assembly of 1836, when it carried by a majority of thirty-one in favour of the presentee, who was intruded on the parish with the usual results.

Having married the heiress of Perceton in 1835, he assumed the name of Macredie, and gave himself heartily to the discharge of the duties that now devolved upon him. In all the affairs of the county he took an active interest. An adept in figures, he was made Chairman of Finance, and from the intelligence and impartiality he brought to bear upon every question, his opinion was felt to be of value. A Conservative in politics, he threw himself with characteristic energy into every electioneering

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contest, and in the winter of 1854-5 he nominated Sir James Ferguson for the county of Ayr, who carried the election. Nor were his scientific studies laid aside. He became a member of the Royal Society, and other kindred institutions. He joined the British Association at its commencement, and was seldom absent from any of its annual gatherings. But while he kept himself abreast of the progress of science, he took the deepest interest in all the religious questions of the day. Having been ordained an elder in 1832, he sat in the General Assembly during nearly the whole of the ten years preceding the Disruption, and, as might have been expected, alike from his religious convictions and his Dreghorn experience, he was always found on the side of loyalty to Christ, and liberty to the people. When, in his own immediate neighbourhood, the Stewarton case arose, involving the right of the *quoad sacra* ministers to a seat in the church courts, he stood nobly forward in the defence, and rendered essential service to the Presbytery in the conduct of the case. True to his convictions, never wavering for a moment—neither before nor after—he left St Andrew's Church on the memorable Disruption day; and though it brought along with it an experience which, from his sensitive nature, he keenly felt—he bore it, he outlived it, quieter times came, and it passed away.

In addition to his other duties, Mr Macredie devoted a large share of time and attention to the mines and the fire-clay works which he carried on. This involved him in much hard work, but success attended his efforts, and supplied him with the means of giving to the cause of Christ on a scale of liberality that is very rare: his private account-book is before me, from which I find that sometimes a fourth and sometimes a fifth of his income was consecrated to the Lord.

The welfare of those immediately under his charge lay very near his heart. At a time when the question of improved accommodation for the labouring classes had not come to the front, he built fifteen miners' cottages, of three apartments each, for which he received a medal from

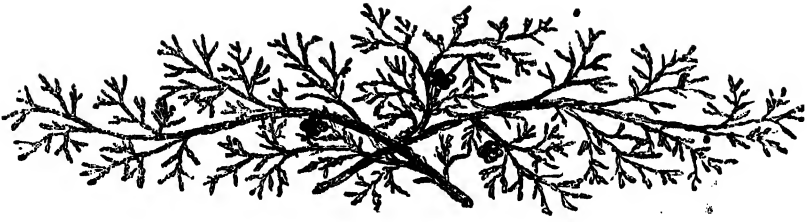
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the Highland Society. He taught a class of grown-up lads on the Sabbath evenings, and besides employing a missionary to labour among them, he held prayer-meetings in the cottages. When the revival of 1859-60 visited the West of Scotland, he threw himself into it with the greatest zeal, aided in building a mission hall, and, at his own expense, provided additional labourers to cultivate the field—a work which his family still continue. But his interest was not confined to his own locality. The cause of Christ in every land shared his liberality. He sowed beside all waters. One example may be given. From his frequent intercourse with the South, he found that the Westminster Catechism was scarcely known to the clergy of the Church of England. He printed a special edition of the Catechism, and sent a copy to every Episcopal clergyman.

In the summer of 1863 he was visited with a very serious illness, from the effects of which he never fully recovered. The few remaining years of his life passed quietly away. He was suffering from disease of the heart. Though it weakened, it did not confine him. He was able to conduct family worship till within two days of his death; and when no longer able to read the portion of Scripture, he continued to lead their devotions. His mind was unclouded, and his peace unbroken. On the morning of 15th April 1868 he breathed his last, leaving behind him a widow, two sons and two daughters, to revere his memory and follow in his steps.

T. M.

[This Sketch should here have closed, but the appalling railway accident at Abbots Ripton, on the evening of the 21st January 1876, which plunged so many families into such deep and crushing sorrow, sent the thrill of anguish to this happy home. Among the sufferers was Thomas Mure, the eldest of the two sons. Partially injured in the first collision, he was crushed beneath the engine in the second. There for three hours he lay amid the drifting snow of that awful night. Never a murmur escaped his lips. His Christianity shone out as with a blaze of brilliancy, and his unselfishness did not fail him in death.—“Tell my mother that I die in Jesus.” “Try and help the man that is near me,” were his words to those who were kindly helping him. For two days he lingered. He sent touching and weighty messages to his friends and fellow-officers in the militia. On Sabbath the 23d he died, in the presence of his mother and sisters, who had hastened to be with him. And so there passed away, at the early age of thirty-four, one of the purest, gentlest, and most generous of the children of men.]



Rev. Roderick M'Leod.

AMONG the great and good men of Disruption days a prominent place may well be claimed for Roderick M'Leod; and the Church acknowledged the claim by unanimously calling him to preside over her General Assembly of 1863, thus conferring upon him the highest honour she had to bestow.

Mr M'Leod was born in Glen-Haltin, Isle of Skye, in the year 1794. His father, the parish minister of Snizort, was a younger son of M'Leod of Raasay. His family connection thus gave him a position in society, and may also have contributed to the formation of that chivalrous bearing which characterised him through life. He possessed great natural force of character, superior intellectual power, and a fearlessness of disposition that even in early youth made him a hero among his associates at school and college. Having completed his college course at Aberdeen, he was licensed by the Presbytery of Skye as a preacher of the Gospel, and was soon thereafter appointed to the mission of Lyncedale, in his father's parish. At this period of his life, and for a year or two thereafter, Mr M'Leod was still a man of the world—gay and light-hearted—and from his gentlemanly bearing was a universal favourite in the society of Skye. He felt little interest in the souls of others, for he was a stranger to the requirements of his own soul and to the love of the Saviour. But, by the perusal of Bellamy's "Christ-

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ian Religion Delineated," he was awakened to a sense of his spiritual state, and when he was thus exercised it happened in providence that Dr Chalmers' "Lectures on the Romans" fell into his hands. He studied these lectures prayerfully; and to the light and comfort he obtained by means of them he made a touching allusion in his address at the close of the General Assembly in 1863.

At the time of this crisis in Mr M'Leod's history, there lived in his neighbourhood a remarkable man in humble circumstances whose enlightened views and ripe Christian experience were the means of keeping and strengthening him in the way of the Lord. This man was blind Donald Munro, a name revered in Skye only second to that of Mr M'Leod himself. When the history of living religion in Skye shall be written, one of its most interesting chapters will be the life and labours of this man of God. He was converted through hearing a sermon preached by Mr Farquharson, an itinerant preacher sent to Skye by the Messrs Haldane; and soon it became evident that God had raised him up to be a faithful and much-acknowledged labourer in His vineyard. He had rare mental gifts, and was mighty in the Scriptures. His meetings for prayer and exhortation were abundant, and the power of the Lord was present in those humble gatherings at the river side in Snizort.

Along with the great spiritual change in the minister, there was seen a very striking change in the Mission House of Lyncedale. The preaching was new. The services were multiplied. Meetings were held on week days as well as Sabbaths. Soon these meetings became crowded, for the people flocked to them from the surrounding districts, and many who afterwards became eminent Christians dated their first deep impressions from the earnest services of that time.

When the parish of Bracadale became vacant by the death of Mr Shaw, a minister of eminent piety, Mr M'Leod was presented to the living, and inducted into that charge in 1823. He used to remark that it was with his sword and his bow that he gained this preferment,

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referring to the manner in which he formerly commended himself to his patron, by excelling in the use of the gun and in other amusements.

His ministry in Bracadale extended over fifteen years. Here he had trials, but he had also great encouragement in his work. His church was crowded from Sabbath to Sabbath with eager hearers. Not only his own parishioners, but many from the surrounding parishes resorted to his ministry. Bracadale became famous as the birthplace of souls, and the memories still floating in the island of the success that attended Mr M'Leod's labours there would fill a volume.

His views of the sacraments caused him to delay in some cases the administration of baptism, and this unusual strictness gave rise to complaints and appeals to the Presbytery of Skye. His Presbytery had no sympathy with him or his views, and endeavoured to force him into compliance with their own laxer notions. But standing, as he believed he did, on the firm foundation of God's truth, Mr M'Leod was not the man to be moved from his strong convictions. And so his refusing baptism to a parishioner came up before the General Assembly of 1824 by reference from the Presbytery.

At three different Assemblies Mr M'Leod's case was under discussion in one form or another. His Presbytery treated him with the utmost harshness, and gave him no rest. They harassed him, at first with threats, then by suspending him from the functions of the ministry for a year, and finally they proceeded against him by libel with the view of deposing him from the ministry. It was to this treatment that Mr (afterwards Lord) Cockburn, who was Mr M'Leod's counsel, referred, when, in an eloquent speech before the Assembly, he lashed the Presbytery of Skye with his powers of ridicule, describing them as a troop of foxhunters, who had not much to occupy them, and who agreed to keep a bagged fox, at which they might have a run when they wanted a hunt. The case was ultimately disposed of in 1827, when the Assembly appointed a committee of its most respected members to make full investigation, and

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to report to the House. This committee vindicated Mr M'Leod, and recommended that the suspension be removed, and the libel be rejected. The Assembly unanimously adopted their committee's report, and Mr M'Leod was set free, and returned to his home and his flock a happy man.

Mr M'Leod continued his ministry in Bracadale till the year 1838, when, on a vacancy occurring in the parish of Snizort, the people petitioned the Home Office, praying that Mr M'Leod should be presented to the charge. The application was successful, and he was accordingly translated to Snizort. It was now the period of the "Ten Years' Conflict," and into that movement Mr M'Leod threw himself with all the ardour of his heart. His sympathies were entirely on the side of the spiritual independence of the Church, and the spiritual rights and privileges of the Christian people. The circumstances of the time called for a large amount of extra-parochial duties, and perhaps no man passed through more bodily toil and privation in the service of the Church than Mr M'Leod did on to 1843. But however excessive his labours may have been before, it was the Disruption in that year that laid on him a burden which demanded all the mental vigour and elasticity, and all the physical strength, with which the Lord had endowed him. The Island of Skye, containing eight ministerial charges, with a population of 20,000 souls, was the field he was called to occupy, and he held it for years single-handed. Of his brethren in the island, none stood by him when the day of trial came, except one who was called to another charge a few months after the Disruption. But it was not only Skye which he had to hold for the Free Church. That portion of the Long Island which extends from Harris to Barra Head, with its population of 16,000 or more, and with only one minister who joined the Free Church, was added to the Presbytery of Skye, and demanded a large share of Mr M'Leod's thoughts and labours. He did not, however, shrink from the work, but courageously and cheerfully set his face to the duties before him. His labours for some years after the Disruption were not exceeded by those

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of any minister in the Free Church. It was no uncommon thing with him in those years to preach to congregations on the hillside in the midst of a snow-storm ; and although he felt no injurious effects at the time, privations and continuous exertions, which were far beyond what any ordinary human strength could bear, left their mark upon him. But in the midst of it all no one ever found him desponding. He was always cheerful, and often even playful. By degrees relief came to him, and his labours were lightened. One after another of the island charges was filled up ; and before his removal he saw the whole island supplied with ministers, from Rhu Hunish to the Point of Sleat.

Mr M'Leod was married to Miss Anne M'Donald, of Skeabost, in whom he found a partner who sympathised with him in all his labours, and who strengthened him in his various trials. They had a family of thirteen children ; and before it pleased the Lord to visit them with bereavements, the well-ordered and happy household greatly impressed many a visitor to the manse. But one after another they were taken away, until at the time of his own removal, only four remained. His bearing in connection with those family sorrows was very remarkable. He meekly and quietly took all from a Father's hand.

Mr M'Leod continued in robust health till he neared the threescore years and ten. But at length the iron frame began to yield. In the year 1864 he had an illness which confined him to the house for several weeks ; but he rallied again, and continued to labour with unabated zeal for some years longer. It may be said of him that he fell in the field ; for it was on returning from South Uist, after several days of preaching, that his last illness came on. He performed this long journey in an open boat, where there was neither shelter nor comfort. Exposure to storm and wet, for a night and a day, left evil effects behind, and his strength rapidly forsook him. The end was like a summer sunset, calm and tranquil. There was no ecstacy, and there was no fear ; and without a struggle he passed away.

It is difficult now to credit the "gross darkness" that covered the population of Skye at the commencement of this century. But a reformation period arrived. A tide of religious feeling set in through the island, and the trusted leader of the movement was Roderick M'Leod. No one acquainted with the religious history of Skye can doubt that he was an instrument specially raised up by God to guide and mould the revived spiritual life of the people at that time. But Mr M'Leod was no mere revivalist. He was a man of wide sympathies, who took a deep and intelligent interest in all matters civil and ecclesiastical. In ecclesiastical questions he was always in harmony with the great leaders of the Church. This was true, not only previous to the Disruption, but since that event. When there was an agitation on the subject of Church Unions in the colonies, he strongly advocated the side of union. And when the question of union among the unestablished churches of our own country came on, he entered into it most cordially. It was characteristic of him that, when once he took up a position, he was not to be moved from it. And so, on the subject of union, having made up his mind, he never wavered to his dying day in giving it his earnest support.

Those who had the privilege of intimate acquaintance with him found him a man of very warm affections, a most congenial companion, and a confiding and steadfast friend, who could be relied on in any emergency. Among his younger brethren, instead of seeking to lord it over them, he often made them feel ashamed by refusing to take the place that they thought belonged to him of right. In their manses none was a greater favourite with the little children. Such a man could not fail to be beloved by the people of his native island, and his sufferings for righteousness' sake gave him a place in their hearts that no other man has ever had. It will be indeed a degenerate race of Skyemen that will cease to cherish with reverence and love the memory of Mr Roderick M'Leod.

J. S. M.



John Maitland.

IT is difficult to convey to a younger generation an adequate idea of the remarkable manner in which Scottish minds, hearts, and consciences were possessed and moved during the Disruption period. Most of those who, at the time, were old enough to understand what was going on, and had already given themselves to the Lord, felt, as by a religious instinct, that the question at issue was a vital one—was in reality and essentially the same question which has been contested on divers fields in all ages of the Church: “Shall the Lord Jesus Christ, or shall He not, rule in and over His own house?” or, in other words, “Shall any earthly or temporal authority be suffered to interpose between Him and His true church, His body, His bride, His believing people?”

If the religious instincts of one party were clear and unhesitating, there was a corresponding unanimity on the side of their opponents, who, not appreciating the religious aspects of the question, allowed themselves to be swayed by political sentiments, by a constitutional dread of change, and perhaps, too, by an overweening estimate of the importance of State support.

In trying to recall that momentous period, we must remember that it had been preceded by, and was in fact the natural outcome of, a remarkable season of religious awakening and revival. Many young persons, just entering on the serious responsibilities of life, had shortly before re-

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ceived a baptism from above ; a constellation of men, so to speak, all born about the same time in the early years of the century, had risen, specially prepared and fitted to take up and carry forward the ancestral testimony handed down by Knox, Melville, and Henderson, and latterly maintained by Sir Henry Moncreiff, by the elder M'Crie, by Thomson and Chalmers ; and it seemed as if a glorious work was in store for the Church of Scotland, under the fostering care of a recently reformed, a liberal and paternal government. The cause of Establishments had virtually triumphed, in spite of a formidable assault, conducted with great ability and earnestness for several years by the nonconformists of both England and Scotland, while a scheme of church extension, conceived on the most enlightened principles by Dr Chalmers, was pressed upon the mind of his countrymen with that burning eloquence and enthusiasm which already made him the acknowledged leader of a third Reformation. But this splendid prospect was not to be realised in the manner which man ignorantly anticipated. It was to be learned once more, as events thickened during the "ten years' conflict," that the great Head of the Church had higher and more comprehensive lessons to teach than His servants had imagined. He shewed them that the politicians and legislators of this world will not tolerate that spiritual independence which He claims for His bride, and that State support can be obtained only by her submitting to unwarrantable limitations of that blood-bought inheritance. The controversy which commenced, as is well known, with the comparatively small question of how the scriptural choice and call of ministers might be reconciled with the law of Patronage, unjustly restored to the statute book by the Act of Queen Anne, raised, in rapid succession, a series of questions still more vital to a church of Christ, until it became too obvious to be doubted, that unless a legislative enactment could be obtained, recognising the claims of the Church in a full and satisfactory manner, no alternative was left to her but to abandon her connection with the State, and trust to the providence of her divine Head, who, having the hearts of men in His

hand, can incline them to give what is needed of their worldly substance for the maintenance and extension of His own cause and kingdom.

The sacrifice was made on the 18th of May 1843, and the greatness of it we can hardly realise. A few considerations may help us to do so in some degree. Chalmers himself, backed by many of those whom he had inspired with his enthusiasm for State endowments and an Established Church, felt the sacrifice in giving up the splendid purpose so long and ardently cherished, when it could no longer be carried out, without a still greater sacrifice of principle, and without disloyalty to the Lord Jesus Christ; hundreds of ministers resigned for the same reason their charges, and with their families abandoned, at the call of duty, the pleasant homes in which they had reasonably hoped to spend their lives; professors had to leave their posts of time-honoured influence in the universities, and to undertake, amid new surroundings, the theological training of students, who in great numbers flocked to them with youthful ardour and confidence; all the missionaries of the Church cast in their lot with the faithful minority, and, of course, they and their work in foreign parts had to be maintained by contributions from a willing people, already burthened with many anxieties at home; while parish school-masters—and these the best—whose sympathies were on the same side, justly claimed similar support. In short, the whole machinery of the Church of Scotland needed to be set up afresh, so great was the Disruption in its results, so real and deep-seated were the religious convictions which called for the sacrifice. History can now tell that the demands which all these changes made on the liberality of the faithful people of Scotland, were responded to in a manner so remarkable as to prove emphatically that they too considered the question at issue to be one of vital and religious moment. So indeed it was; and no lower considerations could have sustained the nascent Free Church in the crisis through which she had to pass. The hand of God was visible in the Disruption; and on looking back, after thirty-three years, the worthies of that eventful

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period are now seen, when most of them are gone to their reward, to have been specially chosen, endowed, and equipped for the work which each had to accomplish. Who that witnessed these men and their arduous labours with a sympathetic interest in the struggling church of his fathers, can ever forget the glad sense of relief, the hopeful enlargement of heart, the gratitude to God which prevailed on every hand, recalling vividly those early pentecostal days which we read of in the second chapter of the Acts.

In making these preliminary remarks, we have not lost sight of John Maitland, but have been trying to explain those deep convictions which underlay his quiet energy and zeal, rendering him in great measure the useful man he was in his generation.

The fourth son of the late Sir Alexander Gibson Maitland, Baronet, of Clifton Hall, county of Edinburgh, he was born on the 17th of January 1803. We do not possess many particulars of his boyhood and youth, but old surviving friends speak of him as being then the same sensible, well-conducted, and reliable person that he continued to be during his subsequent career. At what period he came under serious and saving impressions is not known; but he shewed in early manhood what side he had taken, by devoting himself to Sabbath-school teaching and other occupations and duties of like significance.

When the time came for choosing a profession, following his own natural bias, he became an accountant in Edinburgh, a calling which he followed on his own account for many years with reputation and success. Latterly he was associated in business with his future brother-in-law, Mr William Wood, C.A., a gentleman of like mind and kindred tastes. Mr Maitland's professional aptitude and benevolence led him at an early period to take a deep interest and a very influential part in the organization and development of the National Security Savings Bank. We are informed on good authority, that by devising a method whereby all the numerous small accounts of such useful institutions could be brought

JOHN MAITLAND.

annually to an exact balance, he solved a difficulty which had previously stood in the way of their success, and made the Edinburgh Savings Bank a model for others throughout the country. The institution has now grown to such large dimensions, and its admirable management has been so prolific of good elsewhere, that it would be difficult to over-estimate these early services of Mr Maitland.

During the years of public earnestness and anxiety of which we have already spoken, our friend was no idle onlooker ; but like his contemporary and brother-in-law, the late Mr James Hog of Newliston, stood by the Church of Scotland with unwavering firmness in the time of her trials, and when the Disruption came, like him, "turned from the remaining Establishment with the most melancholy aversion." Is it conceivable that either of these earnest calm-thinking men, had they lived to the present day, could possibly have entertained a thought of retracing their steps—even with Patronage abolished—until the General Assembly of the Established Church, which then "bowed in the dust, and echoed the very words of the Civil Courts, declaring the solemn sentences of the Church to be 'null and void,'" had, as a preliminary, acknowledged its unfaithfulness, and endorsed the Claim of Rights presented by the Free Church of Scotland ?

From the very first Mr Maitland threw himself with heart and soul into that round of active labour which an event so momentous demanded from all who would help the Free Church in her emergency ; and his business capacity, his soundness of judgment, his social position, made him a most valuable and a trusted coadjutor. He became a deacon in 1843, and in 1846 an elder, in Free St George's, Edinburgh, and being thus in the centre of affairs, was enabled to render much effective service. His professional talents were at all times available ; and no man probably bestowed more earnest and successful thought than he did upon the general Sustentation Fund and other financial departments of the Church. Several able pamphlets, remarkable for clearness, terseness, and pith, did

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a great deal towards enlightening the minds of those who were mainly responsible, and inaugurating those principles of distribution which have rendered the Sustentation Scheme so eminently successful, and made it a model, probably, to other self-supporting churches in the future.* These exertions of Mr Maitland were very disinterested in the eyes of those who could duly appreciate them, inasmuch as they partially estranged towards him not a few friends in the upper classes of society, with whom he had been associated by family relationship.

In the year 1850, when the public office of accountant to the Court of Session was created, he was nominated by the Crown to fill it; and the appointment was all the more honourable and gratifying, that it was conferred without solicitation made or influence exerted on his behalf. He filled the position for fifteen years, until the day of his death, and the admirable manner in which the duties were discharged fully justified the confidence reposed in him. His public responsibilities did not preclude the performance, and that very efficiently, of those duties which devolved upon him as a private Christian and an office-bearer in the Church. Although frequently a member of the General Assembly, he was not in the habit of addressing the house, because his inclination, perhaps his talent, did not lead him in that direction; but a more intelligent, a more shrewd and trustworthy adviser, was not to be easily found, and there was something too in his appearance, in his handsome countenance and aristocratic bearing, which made him a conspicuous member of the court.

He was a director of the Commercial Bank and of the North British Insurance Company, both positions indicating unmistakably the value attached, by competent judges, to his good sense, his knowledge of affairs,

* Mr Maitland wrote an admirable tractate, entitled, "A help to Adherents of the Free Church, to decide on principle and for themselves the question, What contribution is equitably due by me to the Sustentation Fund?" It was very useful at the time, and is well worthy of republication. "The Political Economy of the Sabbath" also engaged his pen; and a very able anonymous pamphlet, with a clear statement of principles, true for all time, on "Spiritual Independence in its lower or Civil and Ecclesiastical Bearings."

and his business habits. It would be no easy task to enumerate the many other fields of usefulness in which any spare time at his disposal found occupation. One or two may be specially noted—the Home Mission operations of the Free Church, and everything connected with the reparation of those breaches which the shock of the Disruption had occasioned. In the building of churches, of manses, of schools, he took a very warm interest; and the extent of his contributions in such cases was remarkable, considering his means, and only to be accounted for by the strength of religious principle which animated him, and by the good scriptural habit, early formed, of setting apart a fixed portion of his income for philanthropic and Christian objects. In this matter he was, so to speak, *a reformer before the reformation*,—his sagacity shewing him how greatly the pecuniary means needed for the promotion of these great causes would be multiplied, were *systematic giving* the rule, and not the exception.

A few years before his death, Mr Maitland eclipsed all his previous benefactions, by building on a most eligible site, which he had secured in close proximity to the New College, very commodious and handsome premises for the various offices of the Church, including a spacious hall of elegant proportions, worthy of the metropolitan Presbytery. Although the Church handed over to him the former less suitable offices in Frederick Street in part exchange, this munificent gift, erected primarily at his own expense, must have cost him betwixt five and six thousand pounds. The whole Church was thus placed under great obligations to him, and will always associate his memory with that substantial and noble structure. An excellent portrait of the donor, by Mr Norman Macbeth, graces the Presbytery Hall; and we may here mention that another portrait, in full length, by Sir John Watson Gordon, has been placed in the principal room of the adjoining National Security Savings Bank, as an expression of the value attached to his long services there by the directors of that institution.

Mr Maitland's last illness was a rapid one, and, as he usually enjoyed good health, and seemed to possess a robust constitution, his death came with sudden and stunning surprise on his numerous friends and the public at large. On Tuesday, 29th August 1865, he attended to his official duties in apparent health. Returning in the afternoon to his residence—that summer at Swinton Bank, near Peebles—he complained of what, for the three following days, appeared to be an influenza cold. On Saturday, however, this illness assumed a more serious aspect; and, with occasional interruptions of his consciousness, he sank beneath the attack, and on Wednesday, 6th September, breathed his last. He was buried in the Grange Cemetery, near the grave of Chalmers, by the north wall, where Graham Speirs, Andrew Agnew, Hugh Miller, James Miller, and other good and true men have also found a resting-place.

Instead of attempting any summary of our own, it seems fitting to incorporate with this short notice the following tribute to his memory which Principal Candlish, who knew him well, delivered from the pulpit of St George's on the forenoon of 1st October 1865:—

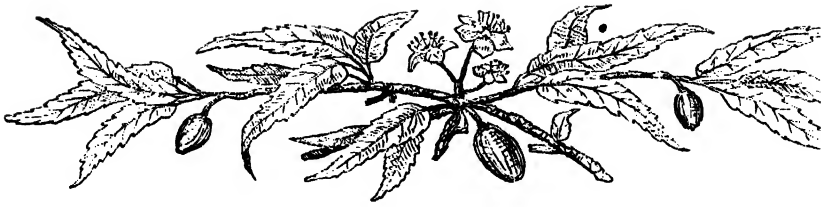
“Within the last few weeks death has been very busy among men of mark in our church, and in the Christian community. In quick succession General Anderson, John Maitland, John George Wood, have been taken away from us; all the three men not to be easily replaced. But chiefly in this congregation we shall long miss our noble brother and friend, Maitland. I cannot trust myself here and now to give expression to my feelings. The news of his decease burst terribly upon me, like a sudden clap of thunder; and even yet I can scarcely realise the fact that he is gone. To me personally it is like a very sore personal bereavement, so highly did I esteem him and so warmly love him. And when I think of his services in every good cause—services unceasing, unselfish, ungrudging; free, generous, simple, and unostentatious, in a manner well-nigh unprecedented; exemplifying more than ever anywhere else I have witnessed the love and liberality of apostolic times and the pentecostal Christianity, I cannot but lament, though I dare not complain, that so high a specimen of the character which the gospel is designed to form, should no longer be exhibited before our eyes. But though dead, he yet speaks. His memory will be cherished for many days. And the Lord can raise up others to catch his mantle, to imbibe his spirit, and to follow in his steps.”

B. B.



ANGUE MAKELLAR, D.D.

Thompson & Macdonald Lith.



Angus Makellar, D.D.



THE Rev. Dr Angus Makellar of Pencaitland was a native of the county of Argyll. As to his parentage and the place of his birth, as well as his early history, his university studies, and the exact date of his receiving licence to preach the gospel, we have been unable to obtain accurate information. But there can be no doubt that he was "brought up in the nurture and admonition of the Lord," and gave decided indications of early piety, and of his desire to dedicate himself to the Lord's service in the work of the holy ministry. He was born in the year 1780, and died at Edinburgh in 1859, in the seventy-ninth year of his age, and the forty-eighth of his ministry. As he received in 1835 his degree of D.D. from the University of Glasgow, it is probable that his literary and theological studies had been prosecuted there.

His first pastoral charge was the parish of Carmunnock, in the immediate neighbourhood of Glasgow. There he was ordained in the year 1812; and at a time when evangelical preaching in the Established Church was comparatively rare, he soon attracted notice, and won esteem and regard, by his full and faithful proclamation of the gospel, and by his earnest and devoted efforts to win souls to Christ, and to advance His cause and kingdom. It was there that he formed the acquaintance and gained the affections of her who was afterwards to

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be his life companion, and whose decided piety, amiable character, singular sweetness of temper, and readiness to every good work, rendered her a most suitable helpmate to her like-minded husband, and made religion so attractive to all who came within the sphere of her influence. She was the eldest daughter of William Stirling, Esq. of Keir, near Stirling.

In 1814, after a ministry of between two and three years at Carnunnock (where he was succeeded by the Rev. Dr Patrick Clason), he was translated to Pencaitland, in Haddingtonshire; and in about two months thereafter, he was united in marriage to Miss Helen Stirling. At that time, and for some years after, East Lothian was under the reign of a cold Moderatism, and in most of its pulpits the gospel of the grace of God was supplanted by a frozen and dead morality. The chief exceptions were the pulpits of the patriarchal Mr Innes of Yester, who for sixty-one years held forth faithfully, in that parish, the word of life; and of the able and venerable Dr Lorimer of Haddington, who was long a bright light "shining in a dark place," and who verified the truth of the old appellation given to his parish church—"Lucerna Laudoniæ." With these exceptions, the faithful ministers of the gospel in the Establishment had been "few and far between." From the time, however, of Dr Makellar's accession to their ranks, a happy change was gradually brought about. There was a shaking of the dry bones, and a new life was breathed into them from above. The deserted churches began to be filled with eager worshippers and anxious inquirers; and a blessed influence, commencing in a revival of the Lord's work at Pencaitland, spread over the district, till at length, at the Disruption of 1843, eleven, out of the eighteen members of the Presbytery of Haddington, cast in their lot with the Free Church, and were followed by very large numbers of their flocks. In two parishes, for instance, containing a population of 1050 and 800, the number of Free Church adherents was 830 in the one, and 600 in the other. It was made abundantly manifest that, beneath the mere ecclesiastical conflict, the real source, as well as the strength, of the movement

was a revival of the life and power of vital godliness among the people. To this revival Dr Makellar's able and effective preaching, as well as his holy life and his high-toned spirituality of mind, contributed in no ordinary degree. Previous to the passing of the Veto Act in 1834, patrons had come to see that it was their interest, as well as their duty, to give presentations to those who would preach the gospel faithfully, and would care more for the spiritual welfare of the flock than for the fleece; and the people, having begun to taste of the old wine of Reformation theology, refused to receive any longer the new wine of Moderatism. Hence arose, in a great measure, the moral and spiritual change to which we have referred, and which was mainly promoted by the ministers already named, as well as by Dr Makellar, and his much-esteemed friend the Rev. Daniel Wilkie of Yester, whose earnest and happy Christianity told with great power upon all who knew and heard him.

It was in the year 1831 that the writer first became acquainted with Dr Makellar; and he looks back, with much interest, to the friendship with him which he had ever after the privilege of enjoying, and the many happy days he spent under his hospitable roof. Of him it might be truly said, that he "walked within his house with a perfect heart;" and that what he was, as seen by the outside world, that he was also in his own house at home. When any new phase of the "ten years' conflict" appeared, his like-minded brethren were summoned to Pencaitland; and most readily did they obey the call, and consult and pray together as to the measures to be adopted for maintaining the Church's independence against the encroachments of the civil courts. To him they all looked up as their leader and counsellor, and they often had cause to admire his remarkable wisdom, his steadfast adherence to principle, and his entire freedom from everything like bitterness, or evil-speaking against those of opposite views. His influence with all classes, and especially with the higher classes, was as great as it was well deserved; and it was no small trial to him to be compelled to adopt a course which

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they disapproved. But none of these things could move him from his path of duty, or cause him to hesitate or falter in his attachment to the vital principle of Christ's sole Headship over the Church, and her spiritual independence under Him alone, and her right to be *free* from the coercion and control of civil courts, in conducting her own spiritual affairs. While he and his brethren were resolutely opposed to the *abuses* of patronage in the Church, yet it was not the mere existence of patronage, but the Church's right to her blood-bought freedom, that, in their opinion, formed the real essence and ground of the controversy.

In 1840, the universal esteem and confidence with which Dr Makellar was regarded led to his appointment as moderator of the General Assembly. It was a critical period of the Church's conflict with the civil courts, but he was fully equal to the occasion, and gained the respect of all by his Christian courtesy and gentlemanly deportment, as well as by his indomitable firmness and his steadfast adherence to his cherished principles. As to his conduct on that occasion, and his eminent qualifications for such an important office, we may quote the following passage from a speech of Dr Duff, on proposing him a second time for the moderatorship of the General Assembly. He said :—

“His very antagonists eulogised our friend as ‘an excellent man, pious and fervent as a Christian, and an honour to the Church to which he belonged.’ His election to the chair being carried by a majority, it was unanimously agreed on all hands, alike by friends and foes, that amid scenes, at times the most perplexing, he discharged his official duties throughout with an uncommon mixture of ‘firmness, kindness, dignity, impartiality, ability, and fidelity.’ To his wise and saintly suggestion in the Assembly of 1842, we are indebted for the very great improvement in conducting our daily devotional services, namely by the introduction of the reading of a portion of Scripture, and the singing of a Psalm. ‘Instead,’ said he, ‘of this being a waste of time, it will, by the blessing of God, save much, and dispose our hearts to the exercise of those feelings of brotherly kindness and mutual forbearance which we might otherwise overlook.’”

To those who enjoyed Dr Makellar's intimate friendship, and partook of his hospitality, this last-mentioned circumstance will seem very characteristic of him, and in full harmony with his own invariable custom in the

Manse. It was his practice, after dinner, to have the Bible produced at his own table, and to read a portion of it in the hearing of his guests. Nothing could be better fitted to give a right tone to the subsequent conversation, and to maintain the character of a Christian household, which should ever be "sanctified by the Word of God and by prayer."

As the day of the Disruption drew near, the writer (who then acted as Clerk of the Presbytery of Haddington) was necessarily much in the society of Dr Makellar, in making arrangements rendered necessary by the immediate prospect of that memorable event; and in all these it was impossible not to admire his clear and calm judgment, the practical wisdom of his suggestions, and the intelligent and intense interest he manifested in the work of up-building the Free Church in East Lothian. The sacrifice of pecuniary emoluments was the smallest part of the trial to the out-going ministers; but the quitting of the manse, with its tender associations and memories, the renunciation of worldly position and status, the alienation of some, and the bitter opposition of others, few though they were in most cases—these were extremely painful to a sensitive and honourable mind. But no hesitation was felt by Dr Makellar in making the sacrifice; and when the day of trial came, he was not found wanting, and he cheerfully obeyed the dictates of his conscience and the demands of Christian principle.

At the first meeting of the Free Presbytery of Haddington, held on the 4th June 1843, Dr Makellar was chosen moderator, and "constituted the Presbytery in the name of the Lord Jesus Christ, the only King and Head of His Church." He stated, as the minute bears, that "he had procured a large granary, and also a site for a new church at Fountainhall;" to the mansion-house of which he, in due time, removed his family. He presided also at seven subsequent meetings of Presbytery in July, August, September, October, and November, when his counsels were invaluable in rebuilding the ruined walls of our Jerusalem, and in providing for the due celebration of Christian ordinances throughout the

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county, while he himself “preached in various places by appointment of Presbytery.” Although those, who resigned their office in large towns and wealthy congregations, rendered most signal services to the Church at this eventful period, yet their labours, and difficulties, and privations, supported as they were by numerous flocks and influential laymen, can scarcely be compared with those of their brethren in country districts, where the chief labour often devolved upon the minister himself, and where the difficulty of obtaining suitable dwellings was often very great.

At the meeting of the General Assembly at Glasgow, in October 1843, Dr Makellar was unanimously appointed chairman of the Board of Missions, in room of Mr Alexander Dunlop, who resigned the office, after having for some time ably discharged its important duties. As these duties were “sufficient to occupy his whole time,” and rendered it necessary that Dr Makellar should reside in Edinburgh, he was released from his pastoral charge; and his son, the Rev. William Makellar, was elected and ordained as his successor.

Soon afterwards Dr Makellar removed to Edinburgh, and devoted his whole heart and energies to the cause of Missions. At such a time, when all the foreign missionaries of the Establishment declared their adherence to the Free Church, and when so many as between 200 and 300 congregations at home were unsupplied with ministers, it was most important that one possessed of his sagacity, and zeal, and aptitude for business, should be placed at the head of the Mission Board; and it is well known that his services were of the greatest value in supplying the means of grace at home and abroad, in promoting and fostering a spirit of large-hearted liberality among the people, and in consolidating the extensive operations of the Free Church in so wide a mission field. As to this Dr Duff truly said:—

“The addresses which, in this new capacity, Dr Makellar was wont annually to deliver at the opening of subsequent Assemblies can never be forgotten,—addresses abounding with large and comprehensive views of the gospel, as the sole panacea for fallen humanity, in all its endlessly varied developments of corruption,—addresses

pervaded throughout with the unction of sanctified experience, and redolent with the balmy fragrance of devoted piety."

In the year 1852, the General Assembly unanimously called Dr Makellar a second time to preside over their deliberations as Moderator. All who were present at that Assembly cannot but remember the remarkable ability and tact, as well as the urbanity and self-command, which he displayed in difficult circumstances. Painful cases were brought before the Assembly, and there were keen discussions, and considerable differences of opinion, on various subjects, such as the right ordering of the Sustentation Fund ; and great fears were entertained of unpleasant collisions. But, owing in no small degree to the Moderator's wisdom, impartiality, and unflinching courtesy, these fears were happily disappointed. There was, however, one memorable event which occurred at that Assembly, and which greatly rejoiced the heart of the Moderator, viz., the consummation of the Union between the Synod of United Original Seceders and the Free Church of Scotland, warranting as it did the hope that ere long all the dispersed of our Israel would be gathered into one. In reference to this, the words of Dr Makellar, in welcoming Dr M'Crie and his much-esteemed brethren, will be read with interest. He said :—

"It is with emotions of gratitude and joy, which no language can adequately express, that you and we are met together on this occasion. It necessarily presses upon our minds the recollection of that period of misrule and oppression when your fathers withdrew from the communion of the Church of Scotland, and entered into a state of separation that has now continued for more than a hundred years. In the recollection of that sad event, it is consoling to know that, though lost to the Establishment, they were not lost to their country, or to the Church of their fathers. On the contrary, they carried with them, into their new position, the love of the truth, as it is in Jesus, that was rooted and grounded in their hearts ; the deep conviction of the independence and spirituality of the Church, without which it is but the contrivance of man, instead of the ordinance of God ; and that faithful ministrations of the gospel on which He has promised His effectual blessing. May our union be hallowed with the divine blessing, and may you and we receive grace so to act as that the world shall be constrained to say, ' Behold, how good and how pleasant it is for brethren to dwell together in unity ! ' and may ours be the earnest of a still more comprehensive union among the Churches of Christ,—the dawn of that blessed day when there shall be nothing to hurt or destroy in all God's holy mountain."

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During the few remaining years of his life, Dr Makellar did not often appear in public ; but he continued to give his earnest attention to all that pertained to the welfare of Zion, and to manifest a growing interest in the extension of pure and undefiled religion, while his example of faith and love and hope, rendered him still more a living epistle of Christ, known and read of all. By his wise counsels, by his meekness and gentleness, by his humility and charity, by his heavenly temper and conversation, by his large-hearted generosity and numerous benefactions to the worthiest objects, he continued still to flourish like the palm tree, and "brought forth fruit in old age."

His latter end was peace and good hope. The Rev. James Dodds, of Dunbar, who frequently visited him on his death-bed, and who was among the last of his brethren that saw him and prayed with him, informs us, that he died as he had lived, in the firm faith of the gospel which he had so earnestly preached, and in the sure hope of the eternal reward. He says, that Dr Makellar was "a really good and kind man ; and as long as I live I can never forget the kindness he shewed to me when I was at Humberic." His kindness to young ministers, as many can testify, was very characteristic of him, and the benefits which he thus conferred cannot be told. But the day will declare it. Dr Makellar died at Edinburgh on the 10th of May 1859, having reached the seventy-ninth year of his age ; thus passing away, as a shock of corn fully ripe, to the heavenly garner—"Blessed are the dead who die in the Lord." His devoted partner, who was spared so long to him, died about a month after her husband. "They were lovely and pleasant in their lives ; and in their death they were not divided."

It is a cause of regret that no permanent record has been left of his pulpit addresses. Those who heard his able expositions of Scripture, and his full and earnest proclamation of the gospel, cannot but desire that one or more volumes had been published from his manuscripts.

J. T.



HUGH MILLER.

Painted by M. J. G. S. A.



Hugh Miller.

HUGH MILLER was born at Cromarty in 1802. After a school time which gave his friends a foretaste of the manly independence he shewed throughout life, he became a thoughtful youth, fond of reading whatever fell into his hands, and of discussing, as young men will discuss, every point in the politics or theology of the country. His early years he has described as those of "a thoughtless, careless, school boy, who proved his spirit by playing truant three weeks in the four, and his genius by writing rhymes which pleased nobody but himself," till "in 1823 that same school boy finds himself a journeyman mason, not quite so free from care, but as much addicted to rhyming as ever." A few years later, the gospel of Christ became the acknowledged centre, round which all his thoughts were ranged, and to which all his purposes in life paid homage. Among these purposes perhaps the most deep-seated was his resolution to become a poet. But he had the wisdom to see, that though the paths of all great writers are usually the same for the first part of the way, there is a point at which poet and prose writer branch off into different roads seldom again to meet. Before that point is reached, songs and tragedies of even more than average merit may be, and often have been, composed by a prose writer, but they are only the practice needed to fit him for his own field of literary work. In seeing this, Hugh Miller at last saw where his strength lay.

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In the columns of the *Inverness Courier*, in 1829, he first shewed his power as a writer of prose, by five letters on the Herring Fishery. Two years later he stepped forward as the champion of the people of Cromarty in their defence of the minister, Mr Stewart, against the attempted intrusion of a neighbouring minister, whom they had not called to be his colleague, while few of them were disposed to receive him as a pastor. But the friends he had gained in his native town were anxious to lift Miller into a sphere of life more congenial to his literary tastes than that of a stone-mason. Opportunities seem to have been wanting, till, about the end of 1834, Mr Ross, then agent for the Commercial Bank, offered him a situation in the office. With the modesty of true genius, Hugh Miller hesitated before accepting the offer. A salary of sixty pounds a-year from this source was the staff he had to lean on in the battle for fame; he was married, too, in 1837. Certainly the outlook was far from cheering. But he found James Watt's theory of the progress of genius true to the letter—when Want looks in at the door, Genius devises ways and means to keep him out. It was this apparition that roused the inborn science of Watt to a successful wrestling with the difficulties that then beset the use of steam-engines in mining; it was the same unwelcome ghost that haunted Hugh Miller, till he armed himself with literature and geology to drive Want away. But another subject quickened the power within him even more fiercely than these great themes: it was the rights of the Christian people of Scotland. In May 1839 the House of Lords delivered judgment in the Auchterarder case; in June, Hugh Miller's letter to Lord Brougham attracted the attention of the Church, and towards the end of December he arrived in Edinburgh to become editor of the newly started *Witness*, an office that he continued to hold till his death on the 24th of December 1856.*

No one who reads the "Letter to Lord Brougham," can fail to

* For fuller details, the reader is referred to *Life and Letters of Hugh Miller*, by Peter Bayne M.A.

understand that, as soon as it saw the light, the battle between the Church and the State had entered on a new phase. A demand for four editions in as many weeks proved that an ally had joined the Church, which statesmen have often reckoned of small worth for fighting power, till they have discovered by experience the grievousness of their mistake—the public opinion of the most earnest, and not the least enlightened, among the Commons. So long as ministers and lawyers carried on the war, the fight was little more than a distant cannonade from one hill-top to another; the people in the plains below were not greatly stirred by the noise. But the “Letter to Lord Brougham” was followed by an awakening among the slumbering host; there was a putting of themselves in array—there was a growing belief that their most cherished rights were at stake. For the letter touched on matters that lay very near to the hearts of all true lovers of Scotland. Never, since the days of John Knox, had there sprung from the ranks of the people a man whose words struck home so thoroughly and so well, with a power of wit and raillery more chastened, but not less biting, than the great Reformer’s; with the same command of strong Saxon speech as his; and with a knowledge of the historical development of his country, creditable to any one, but most honourable in this self-taught stone-mason. The manliness with which he makes his bow to the great lawyer in the first few lines of the “Letter,” displays a writer thoroughly acquainted with his subject, and feeling himself on the same level as Lord Brougham in the commonwealth of letters. Then, acknowledging that the statesman’s high estimate of the political wisdom of Scotchmen is well deserved, he passes at one bound to the unavoidable conclusion that, since their politics are known to have been but an offset from their faith, much greater must be their wisdom in the latter than in the former. Why should they be reckoned unfit to choose their own ministers, if they are entitled to the highest praise for their choice of members of Parliament? “I am a plain, untaught man,” he says, “but the opinions which I hold regarding the law of patronage are

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those entertained by the great bulk of my countrymen, and entitled, on that account, to some little respect." But plain and untaught though Hugh Miller was, he knew better than a Lord Chancellor that the ground on which had been fought the battles of civil liberty, not in Scotland only, but through it in all Britain, was the right of the Scottish people to choose their own ministers. Tyrants and their slaves had reft that right from them in their times of weakness ; but as soon as they regained lost strength, it was always demanded back. "Liberty of rejection without statement of reasons," in choosing ministers of the gospel, was the small fraction of the greater right put in peril by Lord Brougham's utterances. But the lawyer had gone farther. He "ungenerously insinuated" that the object might be "to reject men too strict in morals, and too diligent in duty, to please our vitiated tastes." Again had the great law Lord laid himself open to a thrust from his antagonist's weapon ; for all history testifies to the fact that this right of the people required of ministers "that they should be no longer immoral or illiterate;" while "the law, which re-established patronage in Scotland, formed, in its first enactment, no unessential portion of a deep and dangerous conspiracy against the liberties of our country." And with an insight into the future, fully justified by the past, he seems to foresee what was sure to happen. "In all her after conflicts, it was not the Church that yielded to the law, but the law that yielded to the Church;" while, with the manly freedom of a man whom promises could not bribe, nor threats silence, he winds up the argument with: "We do not think the worse of our Church, my Lord, for her many contests with the law—not a whit the better of her opposers for their having had the law on their side."

Hugh Miller has himself described the growth of his mind, from the glimmering dawn of boyhood to the full light of maturity. Here and there he has wrought into the history as much as is worth knowing of the surroundings, which helped to mould his thoughts at each step of their progress, while he climbed the steep path that led him upward

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from the mason's shed to the editor's room, from the chisel to the pen. More there should scarcely be a wish to know, unless it were given to any one to record the gradual oncoming of that terrible darkness which, for years before his untimely end, haunted his great heart with ever-gathering gloom, till at last, overwhelmed by the blackness reason in an unhappy moment forgot her right to command. No one can read what he has written of the progress of his mind in strength and knowledge, without feeling that during these sorrowful years, and especially during his last few sorrowful days, he was as busy watching the ebb and flow of thought within him as in earlier times. But it was not ordered that he should narrate, as others have done, his wanderings to the brink of the precipice, and a gracious escape from hurling himself over—trials common to him, with many of the best and brightest of our race. Where others fought and lived, he yielded and died, under the crushing weight of years of sorrow.

But though Hugh Miller's own pen has recorded his mental history from boyhood to manhood, it is left to others to assign him his place and to estimate his services in the greatest strife between the spiritual and temporal powers, that has raged within the bounds of the British Empire for almost two hundred years. It was not as a man of science that he figured in the fight; nor is it as a man of science that he fills a prince's niche in the Free Church temple of fame. Unquestionably the fact, that he was a geologist of the first rank, endeared him the more to his countrymen, and made his contendings known in quarters to which the din of the strife might never have reached; while it also revealed to the world that the combatants were not impracticable church leaders, or, as it pleased even a peer to assert, a vulgar throng, but men disciplined by science and the business of life. Still, Hugh Miller's place and work in the great battle were unusual. He was not a minister; he was not even an elder in the Church. "I never signed the Confession of Faith," he wrote in 1839, "but I do more, I believe it." He was the outstanding

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representative of a vast host, who felt that their liberties were invaded and their rights refused by the ruling classes of the day. By common consent, by an unwritten agreement, Hugh Miller stood before the world as the champion of the people's rights. What he wrote, they read with more eagerness than any speeches delivered in the great battle. What he maintained, they backed him out in, as a fair expression of their wishes. When the oratory of the pulpit or the church court would have failed to awaken an echo in their hearts, his words of fire stirred them to joyous action. He asked what his countrymen felt they needed, and in a way that commended itself for outspoken manliness. "I am one of the people," he wrote, "full of the popular sympathies—it may be of the popular prejudices." What Chalmers was among the ministers of the Church, Hugh Miller was among the laymen, at once an expounder of their rights and a standard-bearer to rally round. That he was neither bigot nor fool, but a man of sterling common sense, was proved in 1874, when the least intelligent on the opposite side of church politics were glad to accept, as their only plank of safety from destruction, what he claimed as the heritage of the whole people, in his "Letter to Lord Brougham," in 1839.

Of the fearlessness with which he wrote when truth and right were at stake, both friends and foes were thoroughly aware. What the Regent Morton said of John Knox may with all truth be said of Hugh Miller, "He never feared the face of man." Compared with his country's welfare, everything else was in his eyes lighter than vanity. Whether fighting the great battle of the Church against the State, or demanding for the people, a few years afterwards, the heritage of a truly national system of education, as it was bequeathed to them from their fathers, or with indignant scorn branding the depopulators of a great county, in his papers on "Sutherland as it Was and Is," love to his native land breathed from every word he wrote. But it was sometimes expressed in fiercer language than men of a different way of thinking relished. Witness the manly

HUGH MILLER.

freedom with which he handles a Lord Chancellor in his famous "Letter to Lord Brougham," not to mention later outbursts of this inner fire. High-souled men respected the striker, even while they sought to moderate his language or to appease his wrath, for they felt that the battles of such a life as the present are not fought with blunted foils. All that was loving and kindly in his heart was stirred to its deepest depths by these good and generous friends. All the soldier-fire of his warrior nature was blown into a fiercer glow by opposition from hirelings, like "the creatures of the proprietor," in "Sutherland as it Was and Is;" so true it is, and so sad withal, that a host of little men have often more power to vex great hearts by petty slights, than noble minds have to soothe them by respectful sympathy.

Of the freedom and power with which he hit his adversaries, not a few of them carried through life scars that nothing could efface or heal. His was neither gloved hand nor honeyed tongue. Regret for rashness, into which he was unfairly hurried by wrong reports received from smaller men, it was natural a man of his warmth of heart would not fail to feel and express. But for men who betrayed their trust, or found it convenient to call truth one thing to-day and another thing to-morrow, he had neither regard nor pity. Adherence to principle in his opponents Hugh Miller could and did respect; but "the two Mr Clarks" offered an irresistible chance to a naturalist like him of pinning to his album a specimen of transformation such as even the insect world could barely equal. Even when the dust of battle has long been laid, and slayer with slain are together sleeping in the narrow house, it is difficult for an impartial historian to deny the justice of Hugh Miller's onslaughts and the fairness of his fighting. Others could not wield the weapons he carried, or put on the armour he wore. He struck with a might that seldom needed a second blow to complete the work; the fallen were crushed beneath a giant's stroke, not half-slain by repeated thrusts from a pigmy's arm. A strong love of truth, combined with an equally strong

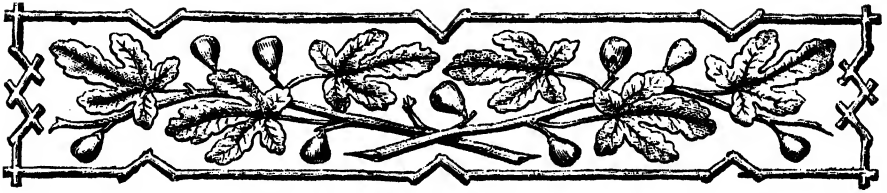
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power of expression, makes a man as dangerous a foe to all dalliers with falsehood as Hector found Achilles:

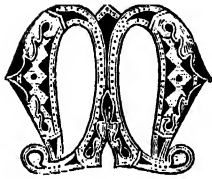
Him as the gates of hell my soul abhors,
Whose outward speech his secret thought belies.

Hugh Miller was not a public speaker. However quick thought may have been with him, language was slow, well weighed, and accurate. The fire, that fiercely blazed in his writings, would have been a feeble flame at the best, or an extinguished spark, on the platform. Even in private his words were few, but they were well ordered. One day he was at dinner with several friends, some of them leading men in the Free Church. Most of the conversation was absorbed for a time by a guest, whose fancy had been excited by a small hand-book on popular science, then recently published. His descriptions were entertaining enough, but they were so full that it was difficult to do more than listen. Hugh Miller had nothing to say. At last the conversation swung into a different channel. Some one told of a yachting voyage in which a young lady and a young gentleman found themselves the only two of nearly the same age in the cabin. What could be expected to result, was asked, but marriage? "As well think of Adam refusing Eve," was Hugh Miller's comment in reply. When Dr Whewell and Sir David Brewster were waging war with each other on the subject of "More Worlds than One," a friend happened to express to Hugh Miller his feeling of the absurdity of supposing that, because several fixed stars may be immeasurably bigger than our earth, or even than our sun, their bulk should lead us to regard them as the seats of nobler races of beings. "Ay," he said, "it may be comparing Newton with a whale."

J. S.



Alexander Earle Monteith.



R ALEXANDER EARLE MONTEITH became a member of the Faculty of Advocates at the period when Moncreiff, Jeffrey, Cockburn, Rutherford, and others, shed more than usual lustre on the Scottish Bar. While intimate with these eminent men, he was more closely allied with Shaw-Stewart, Cowan, Speirs, Dunlop, Hamilton, and Mungo Brown. The friendship of this little band manifested the power of Christian companionship for good,—it greatly strengthened the influence they exercised on the Church of which they were members, as well as on general public questions;—and they maintained to the end of life mutual affection for, and mutual confidence in, one another.

Mr Monteith was born in 1793. His father was Mr Robert Monteith of Rochsoles, and his mother a daughter of Captain Earle, an officer in the army. His uncle, Mr Monteith, of Carstairs, was for some time Member of Parliament for Glasgow. He was thirteen years old when his father died, and his mother and family, not long after, came to reside in Edinburgh. In 1814 he was called to the Bar, and pursued his profession with early success. He was a fluent speaker, a man of much information and good judgment, fond of reading and of general literature; and having naturally an amiable disposition and engaging manners, he soon made his way, and his society was very generally culti-

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vated. In 1838 he was appointed Sheriff of Fife. He had abilities and attainments to qualify him for any position to which, as a member of the Bar, he might have aspired ; but, from whatever cause, he never took the position and practice of a successful leading senior counsel. This would have necessarily led to higher promotion ; and even without it, the Liberal party to which he belonged might, as far as his merits were concerned, have most justly elevated him to a seat on the judicial bench.

Mr Monteith faithfully and zealously discharged the duties he owed to the county over which he had been appointed Sheriff. He presided regularly in all his courts, and especially at jury trials, with marked success. He attended the county meetings, where his legal experience was of great value, and where his ability and invariable courtesy secured for his views on public and on local questions the deference to which they were so justly entitled. His courage and firmness in times of excitement and difficulty were conspicuous—they were often referred to by his friends on one special occasion of riot at Dunfermline ; and the instinct with which he took and pursued the right course preserved the peace of his county in times of disturbance and disquiet, from which, during his sheriffship, it as well as other parts of Scotland was not exempt.

In several questions of general interest, Mr Monteith gave to the community gratuitously the benefit of his ability and attention. He was a member of the Royal Commission on the Scottish Universities ; and it is understood he wrote the reports on those of Aberdeen and Glasgow. He served also on two other Royal Commissions, the results of whose inquiries were of great value—one on the Forbes Mackenzie Act, for restraining the evils of intemperance, and the need of a remedy, with which he was much impressed ; the other, on Lunacy, and the harsh treatment then too often prevailing in private asylums. He was a member also of the General Prison Board, and took an active share in the management of the General Prison at Perth. The state of

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this establishment must have presented to his mind a very gratifying contrast to the condition of matters in 1836, when he and others instituted a society for remedying the evils existing in our county prisons, which were then too truly described as in many respects nurseries for crime. There was a lamentable lack of cleanliness, employment, and moral and religious instruction among the inmates; and the baneful influences of the older on the less hardened prisoners, between whom there was not much separation, is referred to in one of Miss Graham's "Mystifications" at Tulliallan, when she says of her pretended son, "He was a gude weel-living lad afore ye sent him to bridewell." Mr Monteith's able and eloquent speech at the first annual meeting of the Prison Discipline Society in Edinburgh, greatly helped to draw public attention to this subject, and the society did not cease its efforts until these resulted in the present improved condition of all our prisons. Most justly in reference to all these matters did the Fife Commissioners of Supply, at their first meeting after his death, unanimously adopt a minute in very suitable terms expressive of the loss which the county had sustained.

The interest which Mr Monteith felt in the Church of Scotland, and his share in its struggles against Moderatism and Erastianism, originated with him, as with many others, in the interest which he was led to take in vital personal religion. In his younger days, with other members of his family, he was an Episcopalian. He attended Dr Alison's church, and afterwards Bishop Sandford's. The first of his family who adopted evangelical views was his sister, Mrs Stothert of Cargen, who was next to him in age, and he often argued with her about her new opinions. He considered himself abler than she was, yet he felt she had often the best of the argument, for "the secret of the Lord is with them that fear Him," and "through His precepts they get understanding." At this time he went to hear Dr Chalmers. In the sermon now well known, a character was described of great moral excellence, and as he listened, he wished his sister could be present to hear how differently

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Dr Chalmers judged of human nature from the way in which she did. Presently the preacher proceeded to shew, that as rebels might be just and fair in their dealings one with another, while they were traitors to their lawful sovereign, so all he had described might consist with entire alienation of the heart from God, and entire disregard of His authority. This Mr Monteith used to refer to as his first lesson in the doctrine of the depravity of human nature. But Dr Chalmers' sermon seems to have had a wider and a deeper influence—at least it was after it that he began the regular reading of his Bible, writing down as he read what each book or passage seemed to teach, and summing up its doctrines and lessons. In this way he went through the whole of the Scriptures, and came substantially to the views which he ever afterwards held. His practice of studying the word of God is worthy of notice and of imitation. Whenever he was in doubt about anything in doctrine or practice—and the metaphysical character of his mind exposed him not a little to such doubts on religious questions—his habit was to mark down every passage of Scripture which he thought could bear in any way on the subject, and when he had the whole collected together, he read it all over, and saw to what conclusion it appeared to lead.

In his religious life, of which this proved the beginning, he used to say he as well as others was greatly helped by Mr Mungo Brown, who married his favourite sister. He left the English Church, attaching himself to the ministry of the Rev. Dr Gordon; and in process of time he became an elder in the High Church. He visited his district, and discharged the other spiritual duties of his eldership, and was year by year returned to the General Assembly, and so came to take an active interest in all the affairs of the Church.

On the important questions which then agitated the public mind and occupied the attention of the Church, Mr Monteith formed and maintained a very clear opinion. He objected to Patronage, not as anti-scriptural; but as opposed to the principles of the Presbyterian Church;

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and among these he very clearly stated, in his speech during a debate in 1842, "Spiritual independence and non-intrusion." With these views, he entertained no doubt as to the right of Chapel ministers to be admitted to the courts of the Church, and as to the right of the Church to independent jurisdiction in the purely spiritual province. When these rights were assailed by the decisions of the Civil Courts, he disregarded these decisions; and when, on the other hand, the somewhat insidious compromise was proposed of giving to Presbyteries the power of judging of the objections of congregations, he foresaw the danger arising in this direction, and denounced it as inconsistent with the rights and liberties of the Christian people.

He accordingly, without any hesitation, joined the Free Church in its course in 1843; and he took an active and constant interest in all its proceedings. In consultation and in debate, both before and after the Disruption, his legal knowledge, his judgment, and his eloquence, proved of the greatest service. In some of the subjects which occupied the attention of the Church he naturally took a more active part than in others. He supported the proposal of modifying the distribution of the Sustentation Fund, so as to rescue it from the too evident perils of the simple Equal Dividend. He joined in the endeavour which, after a vain but prolonged resistance, was at last successful, for the abolition of tests in the non-theological university professorship, maintaining that the mere subscription of a formula gave no adequate security for religious character, and that a Christian legislature ought not to extend its aim beyond the provision, that nothing contrary to certain truths should be taught from the professorial chairs. On the question of a plurality of colleges, he sided with the late Principal Cunningham and others in favour of one central institution in Edinburgh. The New College, with all its arrangements—first, in the erection of the building so much admired, and then, in the selection of its professors—was a very special object of his interest and care. It was he who, on his own responsibility,

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and with many an anxious thought, acquired the admirable site on which it and the Free High Church now stand, and for which he knew a sum of £10,000 must be provided. The marble bust placed in the New College Library is a suitable memorial of his deeply cherished regard for this important Free Church institution. He annually sat in the General Assembly as one of the representatives of the Presbytery of Edinburgh, his last appearance being in 1859, when he opposed the continuance of the Chair of Natural Science. The Assembly in 1861 passed a minute embodying a sincere and universally felt tribute of respect for his memory.

In his later years Mr Monteith's health began to give way, under the result of disease of the heart, with which he knew he was affected. In a journal which he kept he more than once referred to this, and those who were nearest to him and most intimate with him, observed the maturing and ripening for the Master's presence, which is so often noticed in the people of God as they draw towards their end. In his case the end came sooner than his friends expected. He died on 12th January 1861. In a sermon which he preached with reference to the event, the Rev. Dr Rainy, Dr Gordon's successor, alluded to his last visit to him but a few days before. He spoke of Mr Monteith's calmness and humility, and the simplicity of his faith—the secret of which is probably to be found in an extract from his diary, with which this record of his worth may be suitably closed. “O God, give me grace to follow fearlessly wheresoever Thy Spirit leads me, and to listen to the softest whisper of the still small voice; and to carry about with me continually as the oil to feed the divine lamp of my soul, the self-sacrificing love of my dying and risen Saviour.”

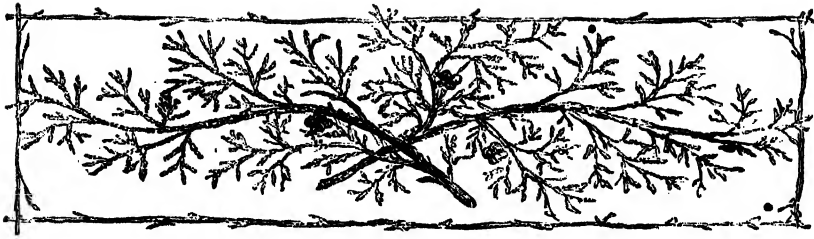
Mr Monteith was twice married, first in 1829 to Miss Emma Clay, and afterwards in 1838 to Frances, daughter of the late General Dunlop of Dunlop, who for many years represented the Stewartry of Kirkcudbright in the House of Commons. He had two daughters, of whom only one now survives.

F. B. D.



SIR H. W. MONCREIFF, BART. D.D.

Horne & Me. donald Ltd.



Rev. Sir Henry Wellwood Moncreiff, Bart., D.D.

HE name Moncreiff is a familiar one on the ministerial roll of the Scottish Church. The subject of this sketch is the eighth link in a Levitical chain that has been broken only once since the days of Archibald Moncreiff, the minister of Abernethy in the early part of the seventeenth century. The great-grandson of the minister of Abernethy was Archibald, the first minister of Blackford, after the Revolution. In this parish he spent his whole ministerial life, and in his later years his son William, who afterwards became Sir William, was associated with him as his assistant and successor. Sir William Moncreiff, like his father, adhered steadfastly to the parish of Blackford, and the attachment was mutual, for, on his death, the Presbytery, the patron, and the people made very peculiar and successful efforts to have his son Sir Henry ordained as his successor. After a brief incumbency of four years, Sir Henry accepted a call to St. Cuthbert's Church in Edinburgh, and his ministry there was of great service to the cause of evangelical religion. He ultimately fell heir to the position of the learned and saintly Dr Erskine of Greyfriars, as the leader of the evangelical minority in the Church of Scotland.

Sir James Moncreiff, the son of the minister of St. Cuthbert's, chose the bar instead of the pulpit—a profession in which he achieved distinguished success, rose to the head of the Faculty of Advocates, and,

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under his title of Lord Moncreiff, has left a reputation which ranks with that of our greatest judges. But this involved no real departure from ancestral traditions and sympathies. Amid the engrossing occupations of a busy and successful career he found time to take an active part in the work of the Church, and in the history of the incidents and issues of the Ten Years' Conflict his name will always occupy a prominent place. The great attachment which he and his lady formed for Dr Andrew Thomson induced him, even before his father's death, to become an elder of St George's Church, though he continued to attend in St Cuthbert's when his father was to occupy the pulpit. The members of Lord Moncreiff's family were thus brought, early in life, under the influence of a man who was pre-eminently successful in arousing in the minds of those who sat under his ministry an enthusiasm for the pure Gospel of Christ, and we believe that his eldest son,—the Sir Henry Moncreiff of whose life these pages present a brief sketch,—derived an impulse from Dr Thomson, which had much to do with the shaping of his future career. Other causes, doubtless, co-operated to form his spiritual character, and to turn his thoughts to the Christian ministry, but it is not the function of the writer to intrude into the sacred region of private religious experience. His task is to relate outward facts, and to allow these to speak for themselves, and suggest the spiritual facts which underlie them.

Mr Henry Moncreiff was born in Edinburgh in 1809. When he was of suitable age he was sent to the High School of his native city. There are those who still remember that he was distinguished from his fellow-pupils by the size of his bundle of books. Not content with the ordinary number of volumes, he had added an imposing Latin dictionary, which he carried daily to school. His attachment to the dictionary must have been great, for a story has floated down on the stream of tradition, that when the junior members of the Moncreiff family were asked what they would severally carry away in the event of

the house taking fire, Henry declared that he would carry off the big "Ainsworth" as his special treasure.

After leaving the High School, he matriculated as a student of the University of Edinburgh, in 1823. A college friend who was intimately associated with him says that he was distinguished by his close application to study, and by a steadfast friendliness of character which never gave pain or caused disappointment, and that he was even then conspicuous for his clear intellectual perceptions and his acute reasoning powers.

In the year 1826 he left the University and went to Martley Rectory, Worcestershire, where he was associated with several other pupils under the care of the Rev. Henry James Hastings, for about two years.

Mr Hastings was a sterling evangelical clergyman of the school of Venn and Simeon; and a distinguished scholar of Trinity College, Cambridge. Private tuition was at that time preferred by many to the teaching of the public schools, and the tide of general opinion did not turn into the opposite direction till Dr Arnold had achieved eminence as Head-master of Rugby. Lord Moncreiff accordingly followed the example of other members of the upper classes, and sent his son to Martley Rectory at the critical period of his education.

In April, 1827, Mr Moncreiff was matriculated in Oxford as a Gentleman Commoner of New College, and kept the usual residence until 1831, in which year, in Easter term, he took his degree. One of his fellow-students, who has since risen to eminence in Oxford, recalling these old days, says that he was "a quiet, regular student of unblamable life, at a time and under circumstances not over-favourable to study, and that he won the regard and respect of his contemporaries in the University as well as within the College." Many of these contemporaries have passed away, but the chief among those who survive is Mr Gladstone, the present Prime Minister of Great Britain, whose friendship with his former fellow-student still continues. Writing to a friend, Mr Gladstone says of Sir Henry:—"When I was an undergraduate at

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Oxford, I had the privilege of his friendship, and we had also many common friends. I therefore knew in what estimation he was held, and I do not think that any young man of his day enjoyed either a warmer or a more unmixed regard. There was not a drawback of any kind to the sentiment. Nor, indeed, could there be. He was more liberal in his political ideas than most of us at that date, but this circumstance certainly offered no impediment to the free course of friendship, warmed by all the qualities of his heart and mind." It was in connection with the Union Debating Society at Oxford, of which Mr Moncreiff was at one time president, and in which he gained a high reputation as a debater, that Mr Gladstone delivered the famous speech against the Grey Government, which brought him under the notice of the Duke of Newcastle, through whose influence he entered Parliament. Mr Moncreiff was one of those who spoke in opposition, and upheld the traditional politics of his family—politics which Mr Gladstone was afterwards to maintain and to develop with all the force of his genius.

Before Mr Moncreiff left Scotland for Martley, a deep love for the Scottish Church was already rooted in his mind; and, although his future career was not finally decided on, he was disposed to follow in the footsteps of his clerical ancestors. The opinions of contemporaries, however, pointed in the direction of the Bar, and for a time this was regarded by them and by himself as his probable destination. But before he left Oxford, circumstances made his path clear in the line of his original inclination, and he decided to qualify himself for the ministry in the Church of his fathers. His after-attachment to its traditions, doctrine, and polity was not weakened by his long residence in a community where the dominant ecclesiastical ideas were different, and though living at Oxford at a time when those forces which developed the Tractarian Movement were already at work, he resisted their seductive influence and continued loyal to the Presbyterianism and Calvinism of the Church of Scotland. Possibilities of advancement, such as he could not find else-

where, were within his reach in the Church of England through his own talents, and the influence of his maternal relative, the Archbishop of Canterbury, and the fact that he turned aside from them for the sake of the modest prospects of a Scotch minister, was a strong testimony to the depth and intensity of his convictions.

After leaving Oxford in 1831, he returned to Edinburgh, and re-entered the University. At the close of the usual course of theological study, he was duly licensed to preach the Gospel, and in 1835 he received and accepted a call to the parish of Baldernock, where he was ordained in January of the following year. His ministry there lasted less than two years, as he was translated to East Kilbride in November 1837. The Church soon afterwards came into the midst of the controversies which led to the Disruption, and though the minister of Kilbride abstained from taking a prominent part in them, he watched their progress with keen interest. His sympathies, however, were expressed on many occasions, and in particular in a letter to Lord Melbourne, published in 1841, in which he defended his grandfather from a charge of having been unfriendly, or at least indifferent, to some of the great principles involved in the controversy between the two parties in the Church, and conclusively proved that the imputation was founded on a misunderstanding of Sir Henry's real position, and a misinterpretation of what he had written in the Appendix to his Life of Dr Erskine.

In 1843 men's sympathies were tested by acts, and Mr Moncreiff at the call of duty abandoned the Establishment and allied himself with the fortunes of Evangelicalism. A congregation rallied round him, and was organised; and in due time a suitable place of worship and a manse were erected in connection with the Free Church.

A co-presbyter, who was well acquainted with the events of that period, gives an interesting account of the Kilbride ministry, which he characterises as "earnest, laborious, and successful." "After Sir Henry had left the Establishment," says the same authority, "he continued to

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retain the respect of all classes in the parish." Sir William Maxwell, of Calderwood Castle, was his near neighbour, and Sir Henry and his lady often visited him. On one occasion he dined at the Castle, along with the Established Presbytery, after the examination of Sir William's school. The co-presbyter above referred to tells the following amusing anecdote:—"The examination having been protracted beyond the time fixed for its termination, the Presbytery were late in arriving at the castle, where Lady Maxwell and two friends—a military officer and an English rector—were awaiting them. Very soon after they had entered the drawing-room, and before the strangers could be introduced to the ministers, the bell summoned the party to dinner. At the table Sir Henry was seated beside the clergyman. He, genial and affable, in the course of conversation, remarked, 'I find from my letters this morning that Bishop Stanley is dead,' adding, 'But likely you do not feel interested in our bishops.' 'Oh,' replied his neighbour, 'I am concerned to hear of Bishop Stanley's death. He was at Alderly when I was in that quarter, just before going to Oxford.' The Englishman rejoined, 'Did you study at Oxford? Then you will feel an interest in the affairs of our Church.' 'Oh yes,' was the reply; 'and I learn what is going on with you from my brother, who is rector at Tattenhall in Cheshire.'

"By-and-by, the conversation somehow turned to Bishop Turner, of Calcutta; and the two friends differed in their opinion about the matter under discussion. The rector, appealing to the Presbyterian, said, 'You will allow, I am sure, that I, as a clergyman of the Church of England, am likely to be better informed than yourself on this subject.' 'I can hardly allow that,' was the answer; 'for Bishop Turner was my uncle.' 'Bishop Turner your uncle!' exclaimed the rector; 'then the Archbishop of Canterbury is your uncle!' 'Yes, he is,' was the Free Church minister's reply.

"When the gentlemen returned to the drawing-room, the evening was far advanced, and very soon afterwards Sir Henry said to his stranger

friend, 'I shall bid you Good night, as I have to go home.' The rector replied, 'I am sorry you have to go ; I suppose you live in the neighbourhood ?' 'Oh yes ; my house is at hand,' was the reply. 'Well,' said the clergyman, 'I am sorry you must go, as I was wishing to have had some conversation with you about the *Free Church*. I suppose you are not much bothered with it here.' Sir Henry, somewhat taken aback, slowly replied, 'Oh—well—I am the Free Church minister.' But the Episcopalian, proving equal to the occasion, rejoined, 'Oh, you are not troubled about the *income* ; you have a Sustentation Fund which answers its purpose well.' 'Yes,' he replied, smiling ; 'but I was going to observe that I was formerly the parish minister here, and that gentleman over there was my missionary, or, as you would say, curate ; and when I gave up the living he was appointed to it. Good evening.'"

Lord Moncreiff having died in 1851, his son succeeded to the baronetcy. In the following year he accepted a call to St Cuthbert's, Edinburgh, and thus became, in a Free Church sense, the successor of his grandfather, the minister of St Cuthbert's parish. While throwing himself heartily into all the work of his new charge, he manifested a special interest in its mission operations and in the intellectual welfare of its young men. The Literary Association connected with the church being composed of the older as well as the younger members of the congregation, happily combined the vivacity of the one with the gravity of the other. In the period with which the writer is acquainted, Sir Henry was the most active member of the Society, and his presence at its meetings gave them a peculiar charm. One did not know whether to admire more, his kind but discriminating criticisms of youthful essayists, or the amiability with which he accepted juvenile criticism of his own wise and thoughtful papers.

After labouring in St Cuthbert's for about twenty years, Sir Henry obtained the help of a colleague in 1872. The necessity for this assistance, however, did not arise from failing health or strength, but from

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the fact that his public ecclesiastical work demanded a large amount of his time. It was impossible that one who felt so deep an interest in his Church, and who was so richly endowed with spiritual and intellectual gifts, could escape the responsibilities and burdens of ecclesiastical leadership. This office gradually devolved on Sir Henry, not as an honour which he coveted, but rather as a duty which he could not decline. His hereditary and acquired talents marked him out as the Jurist of the Church, and when one of the principal Clerkships became vacant by the death of Mr Pitcairn, he was chosen as his successor. All who have been in the habit of attending the meetings of the Supreme Court know how much he has contributed to their dignity and order. His unfailing courtesy, his avoidance of dogmatism, his remarkable fairness, his skill in extricating a question and showing its real state, account for the fact that his decisions are received with the utmost deference, and are rarely disputed.

Sir Henry excels as a debater. Scrupulously just to opponents, he treats their arguments with respect, neither dismissing them scornfully nor criticising them with undue severity. He calmly reasons out his own views without appealing to passion or prejudice, and as he never employs sophism, it is difficult to evade his conclusions if his premisses be admitted. If his reasonings should fail to convince opponents, they do not irritate them, and if he has sometimes lost a cause, it is almost certain that his conduct of an argument has never been the occasion of his losing a friend or creating an enemy.

Although so skilful as a controversialist, Sir Henry is not eager to rush into debate. Being by nature more of a judge than an advocate, he is slow to range himself on one side of a disputed question, and keeps his mind long in an inquiring attitude. On this account his utterances in the earlier stages of a controversy are sometimes of a tentative character, but the process of crystallisation soon sets in, and the opinions which were held in solution in his mind become definite in their form.

The position which he has taken up in the ecclesiastical debates of recent years has allied him now with the more Liberal, and now with the more Conservative side of Church politics. He was a warm advocate of the proposed Union between the Free and United Presbyterian Churches, and took a leading part in the negotiations which resulted in the union of the Free Church with the Reformed Presbyterian Church in 1876. Being Convener of the Assembly's Committee at the time the union was effected, it devolved on him to make all the necessary arrangements for carrying it out, and it was largely owing to his tact and skill that the ceremonies were conducted in a manner so orderly, dignified, and impressive, that they can never be forgotten by those who witnessed them.

Sir Henry's attitude in late doctrinal discussions in the Church has been conservative, and on the Disestablishment question he occupies a middle position.

For many years Sir Henry has made a diligent use of his pen. Most of his writings have been designed to serve an immediate end by enlightening public opinion in regard to the Church, or by directing and moulding opinion within the Church itself. Some of them, however, have permanent value, as his "Vindication of the Free Church Claim of Right;" the "Manual of Procedure," which is usually quoted as his, though nominally drawn up by a Committee under his superintendence; and his masterly letter to the Duke of Argyll on "The Identity of the Free Church Claim from 1838 till 1875," in which he proved, with consummate ability that the Free Church had not departed from the position of the leaders of 1842, and that the Patronage Act of 1874 had not conceded to the Establishment all that was asked for in 1843. It is expected that Sir Henry's forthcoming "Chalmers Lectures on Free Church Principles" will form a standard work on the subject.

Many years have passed since the University of Edinburgh testified its appreciation of his theological learning by conferring on him the

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the fact that his public ecclesiastical work demanded a large amount of his time. It was impossible that one who felt so deep an interest in his Church, and who was so richly endowed with spiritual and intellectual gifts, could escape the responsibilities and burdens of ecclesiastical leadership. This office gradually devolved on Sir Henry, not as an honour which he coveted, but rather as a duty which he could not decline. His hereditary and acquired talents marked him out as the Jurist of the Church, and when one of the principal Clerkships became vacant by the death of Mr Pitcairn, he was chosen as his successor. All who have been in the habit of attending the meetings of the Supreme Court know how much he has contributed to their dignity and order. His unflinching courtesy, his avoidance of dogmatism, his remarkable fairness, his skill in extricating a question and showing its real state, account for the fact that his decisions are received with the utmost deference, and are rarely disputed.

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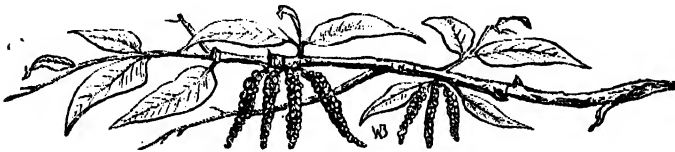
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degree of Doctor of Divinity. The Free Church has few honours to give, else it would gladly bestow them. The one dignity it has in its gift it conferred on Sir Henry in 1871 by appointing him Moderator of the General Assembly.

There are no bishops in a Presbyterian Church, but there are men whose experience and wisdom, as well as their known interest in all that concerns the welfare of their Church, place them in an almost Episcopal position. Individual ministers from all parts of the country consult them on matters affecting their congregations and presbyteries; the Church expects them to take the lead in her Superior Courts, and to stand by the helm in times of crisis, and when they speak on public questions they are regarded as representatives. Episcopal functions of this character Sir Henry has long discharged. He has been a "great part" of the history of the Free Church of Scotland for many years. Intimately associated with the great ecclesiastical leaders of the past, and inheriting their responsibilities and influence, one cannot but pray that he may be long spared to his Church, to guide her in times of difficulty, and to be the Nestor of her Council Chamber.

T. C.





Robert Paul.



ROBERT PAUL was born at Edinburgh on 15th May 1788.

His father, the Rev. William Paul, was Colleague of Sir Henry Moncreiff in the pastorate of the West Kirk, and in 1780 married Miss Susan Moncreiff, Sir Henry's sister. His ministry was brief, but in a marked degree useful; his views of Divine truth being evangelical, and his preaching, in these dark times, attractive to a very large and earnest congregation. At the time of his father's death, Robert was only fourteen years of age; and although he dated the commencement of his religious life somewhat later than this, he was even then singularly thoughtful and mature, taking his part in the direction of household affairs, guiding the studies of the younger children, conducting family worship, and engaging at his spare moments in works of benevolence.

Having completed his High School and University curriculum, he commenced business life, and entered the Commercial Bank in one of its subordinate appointments, from which, by rapid strides, he rose to be its Manager, which office he held until 1853, when he retired from the arduous position, but became one of the Bank Directors. He married, in 1814, Miss Charlotte Erskine of Aberdona—a union which endured, and was characterised by a very tender affection, until 1847, when he was left a widower.

In a letter addressed to a friend in 1862, Mr Paul said: "It is the

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very busy men who find time for everything, not your leisurely men who sit with their feet on the fender and read newspapers." This remark found a striking illustration in himself. Placed at the head of a great public Company whose interests required constant thought and watchfulness, and whose demands upon his time were incessant, he found, or made, leisure for added work of the most multifarious kinds.

His experience, sagacity, and readiness to help, led to his being appealed to for counsel and for aid in connection with matters political, benevolent, and religious.

Never a keen party man in State politics, he threw himself into such movements as those connected with Slavery and the Test and Corporation Acts, his sympathies with everything that advanced the cause of freedom leading him to associate himself in these and other questions with the Liberal party. But his available leisure and strength were reserved for Church matters. Hereditarily attached to evangelical opinion as regarded both doctrine and discipline, he had carefully formed his own judgments regarding these matters; and then with characteristic energy he threw himself into the current of affairs which deepened in interest and importance until the Church threw off its State connection in 1843. Along with the wonderful roll of men who clung to her in her day of trouble, he became one of the Disruption Worthies.

He had a striking and memorable way of expressing himself in connection with matters in which his affections were deeply engaged. It was in the view of the Disruption that, in speaking at a congregational meeting of the necessary breaking up of a Missionary Association which had done good service, he said, "I consent to its dissolution very much as I consent to my own—in the hope of a better resurrection."

His mental and physical activities were at their best in these memorable times. He had no misgivings as to the course pursued by the Church, or as to her future. He was emphatically a man of faith and prayer, and, as those who knew him best will remember, used to accept

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the promises of Scripture with a singularly natural and childlike trust. On 3d June 1843, writing to a distance of the great events of the past weeks, he says, "God will overrule all for His own glory in the advancement of His spiritual church and kingdom."

Mr Paul was ordained an Elder of the West Kirk by Sir Henry Moncreiff in 1816; and it was not until after the Disruption that he became an Elder of St George's. His admiration of the unrivalled preaching of Dr Candlish, between whom and himself a very true and tender friendship existed, was great. To a friend he wrote in 1864, when Dr Candlish preached the last of his sermons on the First Epistle of John, "A magnificent sermon as he closed his long series of discourses on First John, the text being, 'This is the true God, and (the) eternal life.' I wish I could give you a notion of its aim and scope, and some of its noble passages." His discharge of all his congregational duties in the midst of his burdened life throughout the week, are examples and encouragements to the hardest worked men of business to give some of their time and strength to the service of the Lord.

While interesting himself in all the needful administrative arrangements consequent on the Church's new condition, he specially identified himself with matters affecting the Theological College and Library and the Educational Schemes of the Free Church generally, associated in these great questions with his much-loved friend Dr David Welsh.

The General Assembly of each year brought round a time which he much enjoyed. His wide acquaintance with Ministers and Elders in all parts of Scotland led him to open his house, with even more than its wonted hospitality, to the members who came up to this great annual gathering.

In Assembly business he was constantly consulted, his judgment being felt to be of the highest value in delicate and difficult questions. His bright cheerfulness of spirit, his ready sympathy with those in doubt, and his pleasant jest as things seemed to be taking a warm or excited

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turn, were of the utmost service in the Church's Business Committee. And in the Assembly itself, although—owing to a somewhat feeble voice—not a powerful speaker, his presence on the platform elicited an immediate call for silence; and his words, always delivered with clearness of expression and earnestness of purpose, were listened to with marked respect.

In his latest days the work in which he was most deeply interested was the formation of a Society for aiding the education and business training of the sons and daughters of Ministers and Missionaries of the Free Church; in the originating of which the writer of this notice had the happiness of being associated with him. It was a movement much after his own heart, and he worked at it with marvellous energy.

Among the many benevolent institutions in whose welfare he was interested, and in the management of which he took part, was the Orphan Hospital. From a very early period of life he was one of its Managers, and contributed by his wise and practical help to lay the foundations of the admirable system under which it has become a model institution.

Mr Paul was a man of quite unique character. Having received a liberal education, he followed it up by varied reading and careful reflection. His constant use of his Bible made him one of the most completely furnished of Scripture students. It was an exercise at once intellectually and spiritually refreshing to hear him expound the Word, and illustrate it by comparisons of passages and texts. He was singularly thoughtful, with perhaps an over-fastidious taste, and with a tendency—sometimes too pronounced—to dwell upon fine distinctions. These features of mind revealed themselves not only in conversation, but in his writings, which were the product of an original and cultivated mind, and were marked by great elegance and grace of diction. His Memoir of the Rev. James Martin, who succeeded Dr Andrew Thomson as Minister of St George's, and his many contributions to the periodical publications of

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the day, abundantly illustrate his literary power. As a letter writer he was quite remarkable, having a singular gift of selecting topics congenial to his correspondent, and communicating them with the most graphic description and with exquisite touches of humour or pathos, as the subject demanded.

In social intercourse he was a charming companion. Full of anecdote of the best kind, told in the best way, he at once instructed and amused. From the seniors of the party with whom he was holding grave discussions of Church questions and principles, he turned with perfect naturalness to the more youthful, and with some kindly jest drew them into conversation; they in their turn easily attracting him to join in their games, or to tell them once again some familiar story associated in their minds with former visits from their old friend.

His villa of Kirkland Lodge, near Edinburgh, was the rendezvous of the choicest men, clerical and lay, of his acquaintance; and there on the bowling-green, with its grand view of the Pentlands and the intervening valley, he presided over hard-contested games; and with alternating conversation on high themes, or ready quotation applicable to some passing incident, or boy-like rush after the ball that threatened to dispute his own or his partner's claim to be victor, he kept the scene full of the purest and most joyous life. The happy party around his table afterwards, and the closing "worship" ere the guests dispersed, are memories that refuse to leave us.

But the outward man began to perish. Early in 1865 he wrote to a friend: "The springs of life are gradually weakening, I am very conscious; . . . yet the remembering and thinking powers are in great, I had almost said in *terrible*, force, concentrated on fewer subjects, but on these intensely." In April 1866 the process of physical decline was accelerated, but the mind and heart were as fresh as ever. "Though grave and more silent than formerly, I am not downhearted, and very far from joyless. Indeed I have sometimes wonderful gleams. Conflicts,

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no doubt often betwixt flesh and spirit, yet I do feel that the blessed hope is burning brighter every day."

And yet again on 22d May, within two months of his death: "This day the General Assembly meets, and it does seem a strange thing, that instead of being there in the thick of it, I should be here reposing in quiet and comparative solitude."

Still he carried on his reading and writing, received his friends, and continued to hold his Sabbath evening meetings in the carpenter's shop at the gate, or under his own roof, at Kirkland, and with rare taste and spiritual fervour "opened the Scriptures" to the gathered cottars and servants.

To his greatly loved friend Lord Cowan, who saw him a few days before his death as he sat on the lawn in the bright sunshine, and who asked him as to his feelings in view of his approaching departure, he replied, looking up into the blue sky, "I feel, my dear friend, as if my true life were just about to begin."

On the night before he passed away—a calm and quiet Sabbath evening—he was carried in his chair to be present at the meeting, which was that night held under Kirkland roof, and the services of which were conducted by his friend the Rev. J. H. Wilson of the Barclay Church. When Mr Wilson reminded him of the Saviour's legacy, he replied, "Yes! I have no terror, but a solid, substantial, abiding peace." The service was closed by singing the twenty-third Psalm.

"And so, with soothed, confiding heart,
And cheering smiles of peace,
He hasted through the shadow dark
Unto the bright release!"

Within a few hours—in the early morning of 16th July 1866—he had "departed out of this world unto the Father,"—which he was wont to call "the grandest definition of the death of a believer."

D. M.



REV. THOMAS PITCAIRN.



Rev. Thomas Pitcairn.

IN reading the proceedings of the famous Westminster Assembly, there is one of the scribes (or clerks as we would call them), Adoniram Byfield, to whom our eye turns from time to time, amid all the discussions. His services are much in request, and he has evidently great sagacity and skill in his department of work. Such another clerk was Thomas Pitcairn, in the Convocation and in the early days of our Free Church General Assembly.

He was born at Edinburgh, 6th February 1800. His father, Mr Alexander Pitcairn, was a merchant in Leith and Edinburgh, and was well-known as an elder in Lady Glenorchy's Chapel, where the venerable Dr Jones ministered as pastor for more than fifty years. It was while under the ministrations of Dr Jones that Mr Pitcairn was led to the truth; and often in after days did he relate incidents connected with the preaching and labours of that man of God, who so long and so faithfully witnessed for evangelical truth in Edinburgh, in the Moderate era that preceded the times of Dr Andrew Thomson.

After finishing the usual literary curriculum at College, he gave himself for a time to business, with considerable prospects of success in that department opening up to him. But as the work of grace in his soul deepened, his thoughts turned to the ministry, and he abandoned without regret all hopes of worldly advancement. Having passed

through the Edinburgh Divinity Hall he was licensed by the Presbytery to preach in 1828. While still a probationer, he assisted successively Dr Stewart of Erskine, and Dr William Thomson of Perth; and thereafter was ordained assistant and successor to Dr Grierson of Cockpen.

Cockpen is in the Presbytery of Dalkeith—its name chiefly known by the old ballad song. Here Mr Pitcairn found work to do for his Master, among a population partly rural and partly connected with the collieries of the neighbourhood. His preaching was solid and scriptural; he handled the truths of the Atonement and divine grace with deep earnestness and power from the pulpit, and in his visitings enforced what he preached. His consistent life and godly sincerity gave weight to all he taught; while his pleasant, kindly manner, ensured him access to the people, and won their affection as well as respect. Nor was his labour in vain. The writer of this notice was one day, in Glasgow, visiting at the house of an intelligent ship-carpenter, whose wife manifested much interest in the conversation. He at length asked her if she had long known the Saviour as her Saviour. She replied, "Many years ago—more than thirty—I was brought to Christ on a Communion Sabbath, when I was in the parish of Cockpen. Mr Pitcairn preached on 'The Rock that is higher than I,' and that day my heart was opened to receive Christ." And to this hour often does she speak with grateful delight of that sermon, and of Mr Pitcairn.

An incident like this gives a glimpse of the blessing that attends on the work of a true pastor. And Mr Pitcairn was such, during the twenty-two years he laboured there, animated by zeal for his Master's glory, and by the desire to win souls. But his former years of business-life were not without use to him. A man little knows what he may be preparing for by what he passes through in early days. Divine wisdom has a special view to the future in the secular training of one who is to be a vessel to carry the name of Christ. Mr Pitcairn's experience in business fitted him to be specially useful in after years, and was soon recognised by his

brethren. In 1837, he was chosen to be Clerk to the Synod of Lothian and Tweeddale. Then came on the days of trial to the Church of Scotland, when the Government refused to acknowledge her right to spiritual independence. When matters had come to a point, the memorable Convocation was held at Edinburgh, 17th November 1842, at which were present, from all quarters of Scotland, those ministers who saw that now they must look forward to a Disruption, since their liberties were invaded. Above four hundred and fifty were present; they met in Roxburgh Church. Dr Chalmers was called to preside, and after the proceedings had been opened by prayer, the first step was to choose a clerk. Unanimously, Mr Pitcairn was fixed upon. When, next year, the Disruption did take place, with the same unanimity Mr Pitcairn was chosen, along with Dr Clason of Edinburgh, to the Clerkship of the Free Church General Assembly. And all the brethren who remember him will testify to the fidelity, sagacity, and skill, which characterised his discharge of duty. Unobtrusive, yet ready to act, with a remarkable command of temper, always courteous and obliging, he evidently had special qualities for that office. Methodical and correct, possessed of firmness, with great equanimity of spirit, he was able to go through perplexing business unruffled; and often did his brethren remark to each other the masterly manner in which he was able to minute the proceedings of the Assembly. He was thus able to render invaluable service to the Church at that important juncture.

In the year of the Disruption, those of the people of Cockpen who left the Established Church with him built for him a church at Bonnyrig, in the same parish. There he ministered to the day of his death. He was conscientiously regular in his visits to his flock; took much interest in the young; and was ever ready to attend a call of sickness or distress. At the same time, he gave his labours cheerfully to several stations in the neighbourhood, then in their infancy, and held most brotherly intercourse with his co-presbyters. They used to speak of his coming

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in among them at a meeting as bringing sunshine, there was so much of radiant benevolence in his broad countenance.

In 1854, near the beginning of the year, he was suddenly seized with what proved a fatal illness. It lasted many months. He had been a man of robust health, accustomed to the activities of life; yet when laid on his sickbed, and called to endure a long and painful illness, was upheld in patience and cheerfulness. Even then he undertook a public duty; for the General Assembly having agreed to send a Pastoral Letter to their people in regard to the calamities of pestilence and war, at that time visiting the nations of Europe, he drew up the letter on his sickbed.

“From week to week,” says his brother, “I found him enjoying that true rest that can come only from the Blood of the Cross.” One day his friend, Mr James Crawford, had come to see him. Mr Crawford in conversing with him had said that there was a grace of the Spirit which he would be enabled to manifest now in a new manner, viz., that of being “patient in tribulation” (Rom. xii. 12.) Mr Pitcairn very pleasantly replied, “But see, Crawford, what is on each side of the ‘patience.’ On the one side is, ‘rejoicing in hope,’ and on the other, ‘continuing instant in prayer.’ I must have these also, for ‘patience’ is between them.”

He fell asleep on 21st Decembe: 1854. When the Commission of the Free Church Assembly met in March following, in referring to the great loss they had sustained by his death, they record “the affectionate respect entertained for their departed brother;” and they add their conviction, “that, in no small measure, the Free Church has been indebted to him for much of what is good in the tone and character of the proceedings of her supreme court, and in the general conduct of her ecclesiastical affairs.”

In 1836, he was married to Miss Trotter of Broomhouse, Berwickshire. She died in 1862. He left an only son, Alexander Young Pitcairn, W.S., Edinburgh. He is buried in the Grange Cemetery, Edinburgh, in hope of the Resurrection of the Just and the Crown of Life. A. A. B.



ROBERT RAINY, D.D.

Home & Mardonald Lith



Robert Rainy, D.D.

ROBERT RAINY, D.D., Principal and Professor of Church History in the New College, Edinburgh, was born in Glasgow, on 1st January 1826. His father, Dr Harry Rainy, for many years Professor of Medical Jurisprudence in the Glasgow University, was the son of Mr Rainy, minister of the parish of Creich, in Sutherlandshire; while Principal Rainy is also connected with the North Highlands through his mother, a daughter of Captain Gordon, Invercarron. He had, of course, no active part in the Disruption, being then only seventeen years old, and was, indeed, at the time studying in preparation for his father's profession of medicine. But in that year (1843), Dr Harry Rainy was surprised by an intimation from his eldest son that he wished to change the destination of his studies, and to cast in his lot with the outed ministers of the Free Church. The father's whole heart was with the same cause, but he promptly replied that it should never be said that a son of his had changed his profession in a fit of enthusiasm. "Go back to your studies," he added, "and if you have anything to say to me a year after this, I shall be willing to hear it." His son quietly went back to his medical studies, and a year after returned to his father with an unchanged resolve, now gladly sanctioned. After a distinguished course at the Glasgow University and at the Edinburgh New College, Mr Robert Rainy became minister of the Free Church at Huntly in

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1851, of the Free High Church, Edinburgh, in 1854, Professor of Church History in the New College in 1862, and Principal of the same institution in 1874. He was appointed to this last office in succession to Dr Candlish, and that at a time when men like Dr Duff and Dr Robert Buchanan, the veterans of a former generation, yet survived. But Dr. Duff, in a letter so honourable to himself that it should not be forgotten, wrote immediately as to the vacancy, "I never had but one thought as to who ought to be appointed, and that is Dr Rainy—as in every respect, from age, experience, services, &c. &c., the best fitted for the office." And on receipt of this letter, Dr Buchanan himself proposed in his Presbytery what afterwards became, on the motion of Sir Henry Moncreiff, the finding of the General Assembly.

During the later years of his course, Principal Rainy has become, more perhaps than any single man in the Free Church, the trusted counsellor of his brethren in the General Assemblies, and the accepted representative of the body with those outside. Such a position, even under the free Presbyterian constitution, is seldom so early conceded to mere eminence in personal gifts. In the present case it has been also a visible inheritance from not a few of the great men who founded and built up the Free Church of Scotland.

Dr Harry Rainy was an elder of Dr Chalmers in St John's, and his son shared in early years the friendship which Dr Chalmers cherished for the father and a large family connection. The power over him of the highest and most attractive things in the character of Dr Chalmers is testified to in a remarkably beautiful passage of the third lecture on the Church of Scotland, delivered in answer to Dean Stanley. But these and other early external influences were no doubt merged in that exercised upon the subject of our notice by his own father—a man of great originality of mind, fervour of heart, and nobility of character. Dr Chalmers, too, died so early as 1847; but another leader of the Free Church who was a friend both of Principal Rainy and of his father—viz., Dr Robert Buchanan—

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survived almost all his contemporaries, and saw the boy whose career he had long affectionately watched established in a succession of the highest usefulness. During the interval between Dr Candlish's death in 1873, and his own, Dr Buchanan, one of the wisest administrators that Scotland has ever seen, was also the most trusted guide whom the Free Church possessed. But those who watched him narrowly knew that his physical strength was failing, and it was touching to see how now, even more than in previous years, he took every opportunity of devolving upon the Edinburgh Professor of Church History the harder questions with regard to which the General Assembly looked to himself for counsel.

The man, however, whose influence has been most visibly traceable in Dr Rainy's work hitherto is Dr William Cunningham. Rainy is said to have been declared by him his favourite pupil; and on the death of Dr Robert Gordon, while the three New College professors who sat in that session, Dr Cunningham, Dr James Buchanan, and Dr Bannerman, united in ardently recommending the minister of Huntly as the best successor, Dr Cunningham took the leading part in the transaction. Hence a renewal of the old connection between them, confirmed by association in public matters, for it was in support of Mr Rainy's motion on the Victoria Union that Dr Cunningham made his last, and as Dr Candlish used always to declare, his greatest speech. The relation lasted until the young minister was called to warn the out-wearied master of theology that he had but a few hours to live, and to receive and record his latest expressions of personal trust in Christ. Nor was even this the close of the connection between them. Dr Rainy was at once elected Dr Cunningham's successor in the Chair of Church History, and in the year 1871 he completed and published the life of his illustrious predecessor. This work, from the eighteenth chapter on "The Church and Public Questions" onwards, is an analysis and record of the new problems into which the Disestablished Church necessarily drifted, and a

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powerful vindication of Dr Cunningham's application of the old principles to the new facts. It will be invaluable in future as a piece of philosophical history written almost contemporaneously, and although the exposition of the line taken by the Free Church under Dr Cunningham's guidance is strictly confined to the questions which emerged before his death, it is evident that, in the view of his biographer, its history, since that date, amid still newer facts, has been a prolongation of the same course under the same principles. But Dr Cunningham's principles are not the only things which Dr Rainy is alleged to have inherited. A good deal in his mental habit and manner, especially as these come out in debate, are plainly derived from the same source. There are in his speaking a curtness and dryness, a love of abstract statement, and an abstinence from popular illustration, all of which seem to be the fruit of admiring imitation. And there are some results more advantageous. An English Quarterly traces, in part at least, to the same source, "the somewhat scornful candour with which Dr Rainy declines to snatch a cheap or premature victory, and among a nation of 'dogmatical word-warriors,' tosses aside even legitimate advantages in debate. You are pretty sure to hear him state the case for the men on the opposite side more powerfully and persuasively than they themselves will do it; and if he chooses to attempt an answer he is quite certain to give one, not barely conclusive, but with a broad margin of reason over what is technically necessary." This is Dr Cunningham all over; but the same paper goes on to state a contrast in one point between the mental tendencies of the two men. "Cunningham's mind was logical and doctrinal, and loved to deal simply with the *status questionis*. Rainy's is historical and formative, and moves in the region of dynamics. The latter is of course the proper temperament for a statesman. Hence, however, a mental circumspection and roundaboutness, as of one instinctively providing for future developments and possibilities, which spread a haze and film over his speeches. But hence, also, a most instructive originality, partly impressing you in

the uncommon use of common words, which so used become loaded with meaning, and partly in the careless rough-hewing of the whole idea as the speech goes on. And beneath both there is a certain moral thoughtfulness and conscientiousness even of the intellect, which makes each exposition rich and strengthening, even to those who care nothing for the subject. All this, under a youthful appearance and a statuesque coolness and self-repression, against which the Celtic fire within heaves in vain."*

But the Disruption Father whose connection with Principal Rainy became most intimate and affectionate was unquestionably Dr Candlish. On two most important occasions in the later history of the Church, Dr Candlish, after giving notice to the Assembly of the motion he was to propose, devolved it at the shortest notice upon his young brother. The first of these was the Glasgow Students' case in 1859, when a maiden Assembly speech of extraordinary power from Mr Rainy practically settled that grave and difficult question. The second was in 1867, when, after the Union question had gone on for five years, Dr Rainy, "speaking for the first time in any Church Court on this subject," accepted and enforced the view which Dr Candlish had from 1863 expounded and urged. Henceforth the two men, the older and younger, were associated on this subject as on others till its close. It was Dr Robert Buchanan and Dr Robert Rainy (as the former of the two told the writer), who, on the afternoon of 28th May, 1873, went down from the Assembly to Dr Robert Candlish's house, and finding that the latter had gone to bed, after having that forenoon tabled what he intended as an ultimatum on the Mutual Eligibility question, wakened him, and suggested to him yet another modification. Dr Candlish, not without difficulty, consented to propose this in the evening, and the instantaneous acceptance of it is understood to have prevented a

* The British Quarterly Review. July, 1872. P. 134. On the "Ecclesiastical Tournament" between Dean Stanley and Dr Rainy.

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secession which would otherwise that night have taken place. Next day Dr Candlish took leave of this great question by placing on the records of the Assembly his view of the duty of the Free Church to it; and henceforth he took no more to do with general Church matters. But from this till his death, the relation of Dr Rainy to him and his congregation, as "a son with him in the Gospel," was closer than before—a relation only closed by his receiving from Dr Candlish on his death-bed a last legacy of counsel and confidence.

But Principal Rainy has already had great tasks laid upon him other than those which he wrought out in the General Assembly and in conjunction with older men. We cannot pass over his pulpit work. He never was a popular preacher, so as to attract Edinburgh men generally to his High Church congregation; yet some who were members of it, looking back, hold that all his subsequent public and Assembly work has not as yet fulfilled the promise of a preaching in which great masses of truth were made one by being viewed from the centre of things. For them at least his future holds more than his past, while even of his past public work, that part appears to them highest which appeals most directly to conscience and faith, dealing with great principles of Church life rather than with its details. Three important publications may be mentioned as falling under this description. The first and most massive was the Cunningham Lectures for 1873, which, under the indistinct title of the "Delivery and Development of ^{the} doctrine," treat, with extraordinary power, of the two great subjects ^{to} Divine Revelation (the "delivery" of doctrine to men in Scripture), and ^{to} human Theology or creed (the "development" of doctrine by men from Scripture). The volume has been described as a magazine of important principles to which churchmen in Scotland will *have occasion* to recur every six months for a generation. This gift of opportunity and wisdom shown by Principal Rainy in laying down in the present ^{step} general principles which have to be applied to the most difficult ^{lev} questions in

the immediate future, even while he postpones applying them as long as possible, came out still more clearly in another publication. In the spring of 1878, he was engaged to deliver four lectures in London, on a subject not yet fixed, while at the same time his individual course at the approaching General Assembly, on the case of Professor Robertson Smith, was looked forward to with great interest and doubt. He at once chose as his subject what is expressed in the title, "The Bible and Criticism," and before the meeting of Assembly he had published a small volume, in which he faced the whole general question of the necessity and legitimacy of criticism in reference to Scripture and the books of Scripture. But perhaps his most public and conspicuous service hitherto was his answer to Dean Stanley. In January, 1872, the Dean of Westminster came down to Scotland, and in four charming lectures, ostensibly devoted to the history and defence of our Established Church, attacked most skilfully the deeper doctrinal and historical principles of Presbyterianism. Scarcely had his challenging voice died away when the trumpet of an opponent sounded in the lists. In three lectures in the same Music Hall, Dr Rainy passed over the same ground, and by the time the last was delivered, the immediate influence of Dean Stanley's bold move was far more than neutralised. But Principal Rainy's three lectures will be often re-read and republished in Scotland; occasional as they were, they are already recognised as the best defence of the Presbyterian and Scottish system which this century has produced. "Yes," he exclaims, "Presbyterianism is a system for a free people that love a regulated, a self-regulating freedom; a people independent, yet patient, considerate, trusting much to the processes of discussion and consultation, and more to the promised aid of a much-forgiving and a watchful Lord. It is a system for strong Churches—Churches that are not afraid to let their matters see the light of day—to let their weakest parts and their worst defects be canvassed before all men that they may be mended. It is a system

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for believing Churches, that are not ashamed or afraid to cherish a high ideal, and to speak of lofty aims, and to work for long and far results, amid all the discouragements arising from sin and folly in their own ranks and around them. It is a system for catholic Christians, who wish not merely to cherish private idiosyncrasies, but to feel themselves identified with the common cause, while they cleave directly to Him whose cause it is." And in a concluding and very characteristic passage he indicates that the same principles which strove and conquered in the past must work among us still. "We have to deal with the present, not according to past convictions, but according to present convictions; not according to the beliefs of our fathers, but according to our own; we have to convey, in so far as we represent the Church, the message and the influence which Christ's Church ought to convey to the men of our time, who inherit the past and are looking forward to the future. For that we would be free of every bond except the regard we owe to Christ's word, and the regard which He has appointed us to have to one another's convictions in shaping our message and our action. That has never been an easy task at any time. It is not likely to be an easy task in our time."

A. T. I.





Graham Speirs.



THE subject of this memoir died in December 1847. Few are now left who enjoyed his friendship, and knew his many admirable qualities and lofty character, or were personally cognisant of the great services which he rendered to the Free Church. A fitting opportunity is presented, by this publication, to preserve a record of those services, and to recall the memory of one who pre-eminently deserves to be kept in grateful remembrance.

Graham Speirs was born in June 1797, and was thus cut off in the prime of his manhood. He was the second son of Mr Peter Speirs of Culcreuch, brother to Mr Speirs of Elderslie; and his mother was of the family of Gartmore. His early education was conducted partly at the High School of Edinburgh, and partly at a school in Warwickshire, where he remained till December 1811. He then entered the Royal Navy, and continued in the Naval Service for five years, when, directing his attention to the study of law, he was called to the Bar of Scotland in 1820. His professional career was distinguished by steady but not rapid progress; no one, however, brought into contact with him in professional matters, even at an early period, could doubt that he must ultimately attain the highest eminence. He was throughout of liberal politics, and on the occasion of the party attaining to power in 1830, Lord Advocate Jeffrey—who fully estimated his talents and character—appointed him one of his Advocates-

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Depute, and soon afterwards he was appointed Sheriff of Elgin and Nairn. Subsequently, in 1840, on a vacancy occurring in the Metropolitan Sherifffdom, he was offered and accepted the office of Sheriff of Edinburgh, which he held until his death. He was thus, for a time at least, removed from practice at the bar, to the regret of his more intimate friends, who looked to him as, in certain probabilities, sure to be called to fill a still more distinguished position of public usefulness.

At the time of his decease, there appeared in the *Witness* newspaper, from the pen of its distinguished editor, Hugh Miller, a notice, from which we cannot do better than make one or two quotations :—

“Seldom has a more melancholy Christmas dawned upon this town than that of 1847. The death of Mr Speirs, which happened late on the evening of the 24th, spread a gloom and sorrow through the city that we have seldom known equalled. . . . He was a remarkable man, not from brilliancy either of parts or attainments, though in both he was eminent, but from the singular combination of his qualities, and the commanding tenor of his daily life. He was a man who united deep knowledge of the world with the most active and earnest religious impression, one whose manners and demeanour, as well as his birth and education, commanded respect in the highest circles, and placed him on terms of equality with all stations, and yet exhibited so bright and burning a Christian example, that even scoffers respected the light which shone in him with so much dignity and constancy. Consistent, imperturbable, of great discretion, conscientious, and yet tolerant, he held a course of uncompromising courage and honesty, and yet seldom lost a friend or made an enemy.”

To this truthful portrait of the man, there is little to add, but we cannot refrain from adverting to similar testimony to be found in the recently published (1874) *Journal of Lord Cockburn*. Amid the graphic and mecy descriptions of events and delineations of character with which these volumes, like their predecessor (“*Memorials of his Times*”), abound, there is none so life-like as the following, written in 1843 :—

“The apostolic Speirs, whose calm wisdom, and quiet resolution, and high-minded purity, made his opinion conclusive with his friends and dreaded by his opponents. He had no ambition to be the flaming sword of his party, but in its keenest hours he was the pillar of light. Amidst all the keenness, and imputations, and extravagances of party, it never occurred to any one to impeach the motives, or the objects, or the sincerity of Graham Speirs.”

GRAHAM SPEIRS.

Afterwards, at the time of his death, Lord Cockburn says :—

“Graham Speirs, Sheriff of Midlothian, died, to the great regret of everybody, but especially of the thoughtful. He was a most excellent and valuable man, and of a sort of which we have few.” . . . “A strong Whig, he was too gentle to avert any honest Tory, and too candid to encourage any folly on his own side ; and, deeply religious, those who are not so, instead of being repelled by any severity, were attracted by his reasonableness and toleration.” His early career in the Navy is adverted to, and it is added—“From the moment that he began his civil course, he put on a new nature, and, aided by his friends Mungo Brown and John Shaw Stewart, both of whom preceded him, by several years, to the grave, matured that character of calm and resolute, but gentle honour, and of pious thoughtfulness, that distinguished all the three.”

Just as this observation is, we would rather say that the Rev. Dr Gordon, of whose kirk-session, when translated to the High Church, Speirs was for many years a member, had fully more influence in moulding his character and views, as he certainly had with others of the same class and standing. Between them, indeed, there was a remarkable similarity—the same gravity of manner ; the same wisdom and sagacity in counsel ; and the same reticent demeanour,—but not the less prompt and decided in action in matters of conscience and of duty. No one who knew that truly excellent and admirable divine, can wonder at the power and influence which he exercised for good in this city, from the time when he first came, comparatively a young man, but in the full vigour of his powerful intellect and impressive eloquence, to fill the pulpit of Buccleuch Chapel.

But however this might be in Speirs' case, it is certain that the divine and the layman acted in entire concert in the eventful struggles for the independence of the Church and the rights of the people in the election of their ministers, which occurred in the ten years which preceded 1843. And that Speirs did so from deep religious conviction of the truth of the principles contended for, is undeniable. His was not a character to be swayed by any other motives in such a matter. To be convinced of the rectitude of any particular course of conduct, was for him to be followed as its sure sequence by active co-operation.

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Sheriff Speirs was no mere Churchman; he interested himself in whatever tended to the wellbeing of society. In connection, for instance, with Prison reformation and discipline, he was an active member of the society formed in 1835 on that subject, which by its efforts so materially contributed to the enactment of 1839, by which the jails of Scotland, once described as "nurseries of vice and crime," have been placed in their present satisfactory condition. In this work his associates were men of all classes and denominations—the accomplished Dr Kaye Greville, the benevolent John Wigham junior, Dr David Maclagan, Mr George Forbes, and other like-minded citizens. Afterwards under the Statute as chairman of the Edinburgh Prison Board, and as member of the General Board of Prisons in Scotland, Speirs was in a position to give his valuable aid in carrying through this national reform. In defence of the observance of the Sabbath, the establishment of Ragged Schools, and in the cause generally of education, he was no less zealous and useful.

Our purpose, however, is to record his connection with the struggles which preceded and followed the formation of the Free Church. His support, based as it was on conscientious principle, was felt to be all-important, and his advice of the greatest moment in the organisation of the Church. Nevertheless it is true, but quite consistent with what we have said of him, that his name does not occur as taking a leading part in the discussions, whether in or out of the Assembly, until about the time of the Disruption. We shall refer, however, to two occasions, as illustrative of the leading position which he then assumed, and energetically maintained.

The one was at the time of the Convocation of ministers which preceded the Assembly of 1843, when it was thought right that the laymen attached to the principles then upheld by the majority of the Assembly, and especially the eldership, should come forward and at once strengthen the hands of the ministers, and provide means for their sustentation on the Disruption taking place. The meeting of the eldership

occurred on the 1st February 1843. It was mentioned at the time in the *Witness* newspaper. Speirs proposed the first resolution, and in ^{deeds} so he is reported to have represented the Church of Scotland, "as she has existed since the Reformation, as by far, he would venture to say, without any comparison whatever, the cheapest institution for good government that ever any nation had to boast of;" and to have been affected even to tears when he uttered the words, "I cannot look forward without dismay to the prospect of the Disruption of the Church of Scotland," which he so characterised and loved. The Committee formed at this meeting was united to another appointed by the Convocation, under the auspices of Dr Chalmers. This most effective body, organised under the title of the "Provisional Committee," held its first meeting the following day; and to its labours the Free Church mainly owes that state of orderly preparation, and absence of all division and confusion, by which the days of the Disruption were so signally characterised. This is fully explained in Dr Chalmers' *Life and Correspondence* by Dr Hanna.

The other occasion when Speirs was of the utmost service to the Church, was in relation to sites for Churches and Manses, in those districts where hostile proprietors had refused the applications made to them in that matter. It is known that, for some years after the Disruption, great inconvenience and much discomfort and suffering was experienced by ministers and their congregations who adhered to the Free Church in those districts. For a time the Assembly were unwilling to take any steps, in the expectation that the first feelings excited by the Disruption might pass away. But this expectation not being realised, a special Committee was appointed in May 1845 by the General Assembly; and that Committee having reported to the Assembly, which met at Inverness in August thereafter, the appointment of the Committee was renewed, with special instructions; and of this Committee Mr Speirs was appointed Convener.

It was in a verbal Report to the Commission, held in Edinburgh

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19th November 1845, that, as Convener, Speirs made one of the most effective and practical speeches ever delivered in the General Assembly. In this he developed the principles on which the Committee had acted, and detailed the proceedings in such a way as to command the "profound admiration," and "the warmest and most unqualified approbation," of all who listened to his stirring statement. Can anything, indeed, be better expressed than the following reference to the abortiveness of the first application to Parliament by the Assembly of 1845:—

"It is our duty to persevere in this struggle. I regard it not only as a religious, but as a constitutional, question. The brunt of the battle has fallen on us, but it is not our own cause alone for which we are contending—it is the great, the sacred question of liberty of conscience; and I am persuaded that the Church will only lay down the weapons of her warfare when the victory is won." And, when meeting the argument by the individual site-refusing proprietors, based on the ground of their absolute right of property, he said:—"There is no person has more respect for the rights of private property than I have, but I cannot help thinking that these rights are peculiarly insecure when the owners have merely the law to look to for their support. I believe that property is best secured in that country where the corresponding duties are best performed; and I am not aware of any duties so incumbent upon them as that of refraining from interfering with the rights of conscience."

For, as he justly reasoned—

"There is a kind of oppression which maketh a man—aye, a wise man—mad. I would just ask, what must be the feelings of any intelligent man who finds himself in this country, on account and in respect of opinions which, as a Christian, he entertains, subjected to a system of treatment for obeying the dictates of his conscience, which I declare would be severe,—if that man, instead of being a Christian, were a heathen idolator; and yet such is the position in which many of our people are placed."

A renewed application to Parliament was made in the spring of 1847, and a select Committee was then appointed to inquire in what parts of Scotland, and under what circumstances, sites had been refused. A great deal of evidence was laid before the Committee, and, amongst others, Dr Chalmers, and Mr Speirs, as Convener of the Sites Committee, were especially under examination. The evidence of the former, as regards the cross-examination by Sir James Graham and others, is

very happily explained by himself in letters written by him at the time, minutely referred to by Dr Hanna. The evidence of the Convener of the Sites Committee cannot be read without exciting the utmost admiration, for the calm, full, and satisfactory way in which he explains the course taken by the Committee, and meets the objections with which their proceedings were met. It is impossible here to go into the details of that evidence. One great object of the hostile examiners was to make out that there was so little difference between the two Churches, as to justify the site-refusing proprietors in their refusal. We shall confine ourselves to his answers on this point, as illustrating the principles on which he had throughout acted, and the fearless avowal of them he was ever prepared to make :—

“The moving cause of the Disruption,” he says, “was the religious feeling of that part of the community who now constitute the Free Church. They believed conscientiously that the principles involved in the question were the true principles of the Established Church of Scotland.” And afterwards, “that, according to my apprehension, the great and cardinal difference between the two churches is this—that the Free Church, in consistency with what has always been maintained by a large part of the Establishment, and in consistency with the doctrines of all the old divines of the Church of Scotland—holds that she has a right of legislating for herself in matters spiritual—that, in fact, she is entitled to exercise spiritual independence within her own jurisdiction, without the interference of the civil power.”

In the same pamphlet which contains his speech before the General Assembly in 1845, to which we have referred, is given the correspondence which, as Convener of the Sites Committee, he maintained with the proprietors and their agents. The calm and dispassionate, but decided terms in which, throughout that correspondence, he contended for the constitutional principle of toleration, and stated the hardships to which its refusal had subjected the people, had much practical effect in obviating the objections in some quarters, even before the result of the Parliamentary inquiry and publication of the evidence. That result, as reported to the House of Commons, was that the Committee held it to be proved that there were a number of Christian congregations in

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Scotland who have no place of worship within a reasonable distance of their home, where they can unite in the public service of Almighty God, according to their conscientious convictions of religious duty, under convenient shelter from the severity of a northern climate. And the Committee farther reported to the House that they had heard with pleasure, in course of the evidence, that concessions had been made and sites granted; and they expressed an earnest hope that those which have hitherto been refused may no longer be withheld. Such has happily been the case, and no farther proceedings were taken. We cannot doubt that for this the Church was mainly indebted to Graham Speirs.

Our space will not permit of the insertion of some interesting details connected with his death, which occurred so soon afterwards. During his illness, and when he was suffering much, on the name of Dr Candlish being mentioned by his medical attendant, Professor Miller, he said with animation, "Give him my love, and tell him that I am quite happy. I know in whom I have believed, and if He has more work for me to do, He can raise me up for a year or two." On seeing his brother-in-law, Mr Grant (of Kilgraston), who came up to him from the country on hearing of his danger, he said with deep emotion, "I have suffered much—very much—but all is right." In his anticipation of death he was singularly resigned and peaceful. Surely of such a man it may be truly said, "Blessed are the dead which die in the Lord."

On the 30th December his remains were laid in the Grange cemetery, near the grave of Dr Chalmers, in accordance, it is understood, with his own request.

At the meeting of the General Assembly held in May 1848, a resolution was engrossed in the minutes, expressing in very strong terms their sense of the loss which the Church had sustained in Mr Speirs' death, and the high and affectionate regard which they entertained for his memory.

J. C.



Rev. Alexander Stewart.

ALLEXANDER STEWART was born in the Manse of Moulin, Perthshire, of which parish his father, the late Dr Alexander Stewart, was then minister, as he afterwards was, of the parish of Dingwall, Ross-shire, and ultimately of the parish of Canongate, Edinburgh. His family were from Argyleshire—of the Stewarts of Appin—one of the oldest houses of that county. Dr Stewart was eminent in his day as a minister whom God greatly honoured, after he had himself become a living witness to the power of divine truth, by making him the instrument of an extensive awakening in the district of country in which his lot was then cast. He was distinguished, also, in the world of literature—his grammar of the Gaelic language giving evidence of his scholarly attainments, and indicating the eminence to which he might have risen had he given himself to literary pursuits.

The subject of our memoir was, in the first instance, educated in the Moulin Parish School, and thereafter at the Tain Academy. Subsequently he became a student of King's College, Old Aberdeen, where he continued for two sessions. Then, being considered sufficiently educated for entering on the business of life in the line chosen for him, he first became a clerk in a house at Perth, and thereafter in a house in London. Whilst resident in the metropolis, he attended the ministry of Mr George Clayton, the word preached by whom God was pleased to make effectual

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for his spiritual illumination and saving conversion. When it pleased God thus to call him by His grace—the way for the change in his prospects for life which he desired having been wondrously opened to him—he resolved, with the consent of his father and other relations, to resumé his university studies, now with a view to the ministry. His paternal aunt being resident in Glasgow, he came there, and was enrolled a student of the college of that city. During his course there, he sought no distinction, but shrank instinctively, with provoking sensitiveness, from any notice of a public kind which at any time was taken of him. Yet he did not escape observation, as the suffrages of his fellow-students on more than one occasion, in awarding him prizes, gave evidence. In the Divinity Hall, as a student with Dr M'Gill, he was more especially noticed, where he raised expectations in the minds of those who knew him well, which were more than realized in after life.

From the date of his first appearance in the pulpit, he became eminent as a preacher. The attention of the first ministers of his time was attracted to him. It is well known by his contemporaries that Dr Chalmers, after hearing him, was so impressed with his pulpit powers, that he used every influence with him to gain his consent to be nominated as his successor in the great church and parish of St John's, Glasgow, from which he was about, himself, to be removed to the Moral Philosophy Chair, St Andrews. In this Dr Chalmers was unquestionably right, though it may seem to be a bold thing to say so, considering only Mr Stewart's high talents and attainments, whilst not taking into account his bodily constitution and mental temperament. These made the proposal one not to be entertained. That the proposal should have been made was, perhaps, the most marked testimony, in evidence of the appreciation of Mr Stewart's qualifications as a young minister of the gospel, which he could have received. His natural diffidence and self-distrust made him shrink from contemplating the proposal, or allowing it to become with him a matter of serious consideration at all ; the friends

who knew him best, whilst they regretted the occasion, approved of the course which he adopted in so acting.

Mr Stewart was licensed to preach the gospel early in 1823, by the Presbytery of Lorn, Argyleshire. His preliminary trials, with a view to license, were taken by the Presbytery of Glasgow. He passed the Synod of Glasgow and Ayr, in accordance with the law of the Church in such cases, and thereafter obtained a transference of the remaining portion of his trials to the Presbytery of Lorn. He was a Gaelic-speaking student, and desired to devote himself to the Highlands, as well became the son of a father eminent alike for piety and for critical knowledge of the mountain tongue. Buried in the seclusion of a remote Highland glen, selected by him as a district where the sound of no English word was ever heard, he devoted himself, with his usual ardent student habits, to acquire a knowledge of the idioms of the Gaelic, and the power of familiar, ready expression therein. His success was what might be expected; and at the end of his year of hermit life, he came forth from his seclusion thoroughly versed in all that he had sought to acquire.

He was soon summoned to stated occupation in his holy calling. In November 1823 he was chosen to be the minister of the Chapel of Ease, Rothesay, where the Sabbath services were half in Gaelic and half in English. His period here was, however, short, as was also the use of his acquired tongue. A presentation to the parish of Cromarty, in course of the year in which he was ordained at Rothesay, which he saw it his duty to accept, changed, after a short but highly valued ministry in the West Highlands, the sphere of his labours. At Cromarty he was not required to preach in Gaelic, but as the town is situated in a Highland district, and as he was there in charge of a large Highland population, his knowledge of the language was of much value. From Cromarty he never removed. The seclusion which he enjoyed, or which he fancied he enjoyed, in that ancient burgh, was to his mind very congenial. He used to hug himself in the thought that he had got hid from the great world.

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It was a vain fancy. "I have got into the toe of the hose," he used to say with much glee, referring to the Black Isle, from its shape, as the *hose*,—and to Cromarty, lying at the extreme point of that bleak wilderness track of cheerless moorland, as the *toe*. Abundant testimony has been borne, though the half may not have been told, to his course there ; to his "work of faith and labour of love ;" his most painstaking study of the word of God ; his success, numbering such men as Hugh Miller among his converts ; his attractiveness in drawing many warm hearts to him, and in making himself to be beloved by all to whom he ministered, all the days of his life, till the end came.

Of him Miller has written :—

"One of the most striking characteristics of Mr Stewart's originality was the solidity of the truths which it always evolved. His was not the ability of opening up new vistas in which all was unfamiliar, simply because the direction in which they led was one in which men's thoughts had no occasion to travel, and no business to perform. It was, on the contrary, the greatly higher ability of enlarging, widening, and lengthening the avenues long before opened up on important truths, and, in consequence, enabling men to see new and unwonted objects in old familiar directions. That in which he excelled all men we ever knew, was the analogical faculty—the power of detecting and demonstrating occult resemblances. He could read off as if by intuition—not by snatches and fragments, but as a consecutive whole—that old revelation of type and symbol which God first gave to man ; and when privileged to listen to him, we have been constrained to recognise, in the evident integrity of the reading and the profound and consistent theological system which the pictorial record conveyed, a demonstration of the divinity of its origin not less powerful and convincing than the demonstration of the other and more familiar departments of the Christian evidences. Compared with other theologians in this department, we have felt under his ministry as if—when admitted to the company of some party of modern *savans* employed in deciphering a hieroglyphic-covered obelisk of the desert, and here successful in discovering the meaning of an insulated sign and there of a detached symbol—we had been suddenly joined by some sage of the olden time, to whom the mysterious inscription was but a piece of common language written in a familiar alphabet, and who could read off fluently and as a whole what the others could but darkly and painfully guess at in detached and broken parts."

Of this magnificent preacher's *manner* in his public appearances, another friend, for quoting at large from whom we make no apology, writes :—

REV. ALEXANDER STEWART.

“ I see him enter the pulpit with a solemnity of aspect which is the fruit of real feeling. He is a tall, clumsily-made man—five-feet-eleven, at least. The outline of his figure is more that of the female than the male. His limbs are full and round. There is a little tendency to stoop ; a little tendency, too, to corpulence, but very little. His chest is well thrown out, his shoulders are somewhat raised, and his neck is short. The head is a curiosity. It is nearly round, with a sort of wrench to one side. It rises high, being well developed in a circular arch above his ears, which are small and beautifully formed. It is covered with thick-set hair of a lightish sandy colour, which invades the brow, covers the temples, and reaches to within an inch-and-half of the eyebrows on all sides. Instead of being brushed down in the direction of its natural set, it is brushed up, to clear it off the short brow, and so stands like a peak at right angles with the brow. The noble dimensions of that portion of the head are wholly concealed, and the effect, at first sight, on the beholder is not, certainly, to make him expect any depth of intellectual power, but the reverse. The eyebrows are not large nor expanded, but they rise a little at the extremities towards the temples. The nose is beautifully formed ; large, but not too large, aquiline and symmetrical, as if cut with the chisel. The eyes are small, grey, rather deep set, sparkling, and expressive. The mouth is large, the line of the lips, which are thin, being beautifully curved. The lips shut easily, and look as if they had a superabundance of longitude. The chin is rather long, and is in a slight degree peaked, but is neither retiring nor protruding. The skin is smooth, as that of early youth. The cheeks are not large. Taking it all in all, it is a handsome, though most uncommon, head and face. I have never seen anything to compare with it.

“ Well, he enters the pulpit, and after a moment’s pause rises to read the psalm. It is not a female voice, and yet it is not the rough voice of a man of his size and form. It is deep, clear, solemn, sweet, flexible, and of great compass. Every word is uttered as if the speaker felt himself standing in the presence of God, and in sight of the throne, and as if he desired all should feel the same. The emphasis is so laid in reading the psalm, as to bring out a meaning I had never discovered. His prayer is simplicity itself ; a child can comprehend every word, yet his thoughts are of the richest ; whilst Scripture phraseology, employed and applied as I never heard it in another, clothes them all. By the time the prayer is ended, I have been instructed and edified. I have received views of truth I had not possessed before, and have had awakened feelings which have set me on edge for the sermon, and which I desire to cherish for ever. The sermon comes. It seems to be a most deeply interesting and animated conversation on a common topic. ‘ We ought to think like great men, and speak like the common people,’ appears to be the maxim which regulates the style. The manner is that of one who converses with a friend, and who has chosen a subject by the discussion of which he desires, from his inmost soul, to do him good. Illustration follows illustration in rapid succession, shedding light on his doctrine, and confirming it. Sometimes the illustrations seem puerile, scarcely dignified enough for the pulpit, but that impression lasts only for a moment. Some Scripture allusion, or Scripture quotation, reveals the source from which they have been drawn ; and I am filled with

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admiration of the genius which has discovered what I never discovered, and has made a use of the discovery, which I think I and every man should have made, but which I never did. Scarcely any gesture is employed. One hand rests usually on the open Bible. The other is sometimes quietly raised, and its impressive, short motion gives emphasis to the earnest words which are being spoken. The earnestness seems under severe control. It looks as if the speaker desired to conceal the emotion of his heart in speaking for Christ to sinners—as if he thought noise and gesticulation unbecoming. The eyelids grow red, the tears apparently struggle to escape, but no tear comes. A pink spot, almost a hectic flush—but it is not so—appears like the reflection of an evening sunbeam on the cheek. Some burning words clothe some fine thought, which seems to come fresh from heaven; and the speaker, as I think, half ashamed of the emotion which he has manifested, and which he has sensibly communicated to his hearers, returns to the calm manner from which he had for an instant departed, only, however, to be enticed from it again and again, yielding as if by compulsion to the inspiration which ever revisits him. So he proceeds, until, to my deep regret, he closes his wonderful discourse, which has extended long beyond the hour.”

Mr Stewart continued minister of Cromarty till his death. At the Disruption he, of course, joined his brethren and abandoned his connection with the State, abjuring the new ecclesiastical Establishment. He never made himself prominent in the discussions which, in his time, filled the land. His local influence was great. Speeches by him in his Presbytery and Synod were described by those who heard them as something unlike any that other men had ever spoken. But on no occasion during his ministry did he open his mouth in the General Assembly of the Church. He did not feel it to be required. He did not think it would have been useful. All that he could say he heard spoken by others, and, as he thought, better spoken than it could have been by him, and therefore he did not speak. This is not to be justified. Could he have overcome, as he might have done, his native timidity and want of self-possession; could he have roused himself to the effort, or had conscience impelled him to put himself forward as a public speaker, he would not have stood second to any in the ranks of those wonderful men whom God raised up for His work in Scotland in his time. He believed that he could be useful in the provinces; he believed that he was required to take part in the discussions there—that the great cause might suffer if

he declined to do so ; and, therefore, on wisely selected occasions, he delivered speeches that were admitted to be of the very highest order of oratory, for wisdom, beauty, and power.

It would have been in vain, every one knew, to propose to Mr Stewart a change in his field of labour, at any time during his life at Cromarty, in anything like ordinary circumstances. But when, in 1847, the lamented death of Dr Chalmers, and the advancement, consequent on that event, of Dr Candlish to a chair in the New College, created a vacancy in St George's, the minds of all friends of the Church turned to the distinguished subject of this memoir, as the man who should succeed the great preacher of the day in that pulpit. It need hardly be narrated that this proposal was not welcome to Mr Stewart. It created an excitement calculated to affect injuriously a mind sensitive and shrinking to a fault, inhabiting a body which took its character but too much from his natural temperament. Earnest representations and urgent solicitations at length appeared to prevail with him. The late Dr Robert Buchanan, of Glasgow, was one of the Commissioners sent to the north to prosecute the call by the congregation of St George's. When the business in the Presbytery of Chanony in this matter was ended, as the two friends walked along the street, perceiving the downcast appearance of his companion, and expressing regret, Dr Buchanan said, "You look as if you were carrying a millstone on your back." "No, Dr Buchanan," was the reply, "I am not carrying a millstone, but I am carrying my gravestone on my back." His words proved but too true. An attack of fever came, and ran its course. His time had come, and he knew it. To his physician inquiring as to his feelings, he said, "I am going to die. It is a solemn thing, doctor, to die, and to meet God in judgment!" To Christian friends he declared his abiding confidence in the everlasting God, his Saviour ; and in this state he quietly fell asleep in Jesus, on the 5th November 1847, in the fifty-third year of his age. "He got faith," said a friend who was with him at the close, referring to the case of the St George's call, "to lay his Isaac bound

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upon the altar ; his hand, in humble submission, took the knife ; he was prepared to do his Lord's will ; he did it ; and the Lord then relieved him, for ever—from all his cares, all his anxieties, and all his pains.”

Mr Stewart was never married. A maternal aunt, the widow of a minister, became, after the death of her husband, an inmate, put in charge of the domestic affairs of the manse of Cromarty. She formed a precious gift from his heavenly Father, for a great part of the closing portion of her nephew's ministry—the cause of much solicitude, too, in anticipation of the effect which her removal might have upon him and his usefulness—a solicitude quite as great on her side. He was spared the trial, to meet which he ever sought to fortify himself. His aunt survived him for a little ; but his death was never revealed to her, the infirm condition of her body and mind both making it at once advisable and kind that the departure of her “dear boy” should be concealed. So they were exempted from sorrow to which they had each, respectively, looked forward with solemn thought,—sorrow which came not. “So He giveth His beloved sleep.”

Mr Stewart never indulged in authorship. Nothing from his pen passed through the press at any time. The volume of posthumous lectures on Leviticus, entitled, “THE TREE OF PROMISE,” compiled from the skeleton outlines from which he had discoursed, give but a faint impression of what he was as a preacher. The work, nevertheless, is of great value, especially to the student—original, suggestive, and unique. No minister, who deals with Scripture typology can want it without loss or employ it without profit

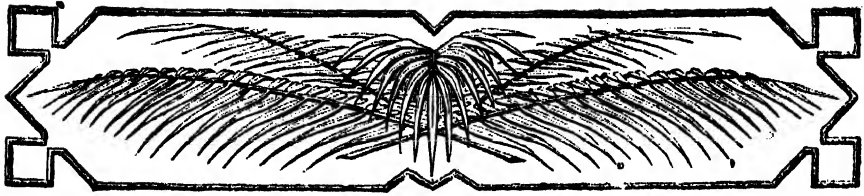
A. B.





A. MURPHY STUART, ELL.

Howe & Mearns, N. Y.



Rev. A. Moody Stuart, D.D.

AS DR MOODY STUART is happily still spared to the Church—*serus in cælum redeat*—it does not lie within our province to record any estimate of his gifts and character; our endeavour shall be merely to present a brief outline of the distinguished career of public usefulness which entitles him to honourable recognition in this volume.

Alexander Moody was born in Paisley 15th June 1809, the sixth son of the late Mr Andrew Moody, who was for some years chief magistrate of the burgh. The esteem in which his father was held by all classes was memorably illustrated on one occasion by the fact that, when an excited political mob was proceeding with a universal demolition of windows, the rioters paused abruptly in their work of destruction and permitted his dwelling to remain uninjured, obeying at once the command of their leaders, "Let Mr Moody's house alone—he is a *good* man." Having availed himself of the best educational advantages of his native town, and having subsequently attended the Rector's class in the Glasgow Grammar School, Alexander early laid the foundations of exact and varied attainments in scholarship, and in his fourteenth year he passed to the University of Glasgow, in which, after the usual curriculum in the arts classes, he took the degree of M.A. in 1826. The holidays of his boyhood were almost all spent in the

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parish of Lochwinnoch, on his father's property of Muirshiel, an estate embracing the upper part of Calder Glen and a wide expanse of solitary moorland from the heather-clad heights of which magnificent views are commanded on every side. When we had the pleasure of accompanying Dr Moody Stuart a short time ago on a visit to this home of his early days, and of observing how many associations with it still linger vividly in memory after an absence of fifty years, we could not help feeling that the romantic scenery of the Renfrewshire hills was no unimportant factor in the education of one whose character and writings have ever been conspicuous for an intensely appreciative love of nature.

In his eighteenth year (1826), Mr Moody entered the Theological Hall, and attended the classes in Divinity for two sessions in Glasgow. The two last sessions were spent in Edinburgh, where he attended the lectures of Dr Chalmers and shared with many who afterwards became much beloved fellow-labourers, the mighty impulse which that master in Israel communicated to the cause of evangelical religion.

After receiving license as a probationer from the Presbytery of Glasgow in 1831, Mr Moody was, towards the end of the following year, requested by Mr Buchan of Kelloe (of whom a notice has been given in an earlier sketch), to go as a missionary to Holy Island,* off the coast of Northumberland. The whole extent of the island is about 3000 acres, and the population, mostly dependent on fishing, was then about 500. Mr Moody's labours were continued for more than two years, and were graciously owned of God. This was more especially the case in the autumn of 1834, when, although the mainland was exempted at that time from the calamity, the island was afflicted with a terrible visitation of cholera. Many of the inhabitants died, and lest the plague should spread, all communication with the shore, except of an occasional character, ceased for six or seven weeks. Mr Moody at once accepted it as his duty to remain where he was, that he might

* Noted for the Abbey of Lindisfarne (Scott's *Marmion*, Canto ii.)

minister to the plague-stricken and the bereaved, and in the incessant and trying labours of that time, he was not only sustained in health, but also mercifully exempted from even a passing shadow of solicitude as to the preservation of his own life in the midst of danger. It may well be believed that "the Word of the Lord was precious in those days;" many listened anxiously to the demands of the Divine law and the consolations of the Gospel, when these were daily proclaimed, both publicly and from house to house, under the solemnising shadow of the wing of the angel of death. A few of the more remarkable incidents of these eventful weeks were afterwards communicated to the *Scottish Christian Herald*, and appeared under the title of "Death-bed Scenes" in the first volume of that magazine.

Within a short time after the induction of Dr Candlish into the pastoral charge of St George's, Edinburgh, an invitation was given to Mr Moody to become his territorial assistant, and in compliance with this call he came from Holy Island to Edinburgh early in 1835. The text of his first sermon in Edinburgh was Luke xx. 17, 18; and in the words of one who was present on the occasion—the late devout and accomplished Rev. John Mackenzie of Ratho—the discourse was remarkable for "the unction and evangelical fervour and high mental culture which have ever since so eminently characterised Dr Moody Stuart's ministrations." After officiating for a few months on the Sabbath evenings in St. George's Church for Dr Candlish, Mr Moody was appointed by the Session of St George's to labour in the district which was afterwards, under the name of St. Luke's, disjoined *quoad sacra* from St George's parish. In a short time the power of an earnest and faithful ministry was felt throughout the district, and the congregation became almost immediately too numerous to be accommodated in the original chapel (purchased from the Unitarian body), in Young Street. Upon the site of this chapel the large church now in Young Street was built, and was opened for public worship in May

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1837.* In the following month, Mr Moody was ordained by the Presbytery of Edinburgh, as the minister of St Luke's *quoad sacra* parish. In 1839 he married Miss Stuart, daughter of Kenneth Bruce Stuart, Esq. of Annat, Perthshire, and thenceforward added to his own the name of the family with which he had become allied.†

After seven years of abundant and successful labour in St Luke's parish, Mr Moody's health broke down, and at a time when his counsel and service were apparently most required, both by his congregation and by the Church at large, he was called by the Lord to "come apart and rest awhile." In the autumn of 1841, he complied with the urgent recommendation of his medical advisers and left this country for Madeira. After spending two winters in that island, he took a voyage to Brazil, and sailing thence in early summer, arrived in this country in the end of July, and was enabled to begin his work again with restored health and hope.

During the months of his absence from St Luke's, Mr William C. Burns, the apostolic evangelist and missionary, and afterwards his brother Mr Islay Burns, had occupied his pulpit, and the Lord had given to them many seals of their ministry. The Session also had maintained their practice, as the minute-book testifies, of meeting every week for prayer and for the transaction of all business relating to the spiritual interests

* The original trustees of St Luke's in Young Street, were:—Mr Archibald Bonar, banker, Mr Archibald Gibson, W.S., Dr James Russell, F.R.C.S.E., Mr Adam M'Cheyne, W.S. (the father of the Rev. R. M. M'Cheyne), Dr John Home Peebles, Mr Thomas Gardner, and the Rev. Robert Cunningham (who had five years before founded the Edinburgh Institution). Of these seven, the last (the father of the writer of this notice) alone survives.

† Of Dr Moody Stuart's children, numbering seven sons and three daughters, the second son, Andrew, died in 1866, after completing his theological studies, in the course of which he had given evidence that he was by grace as well as by superior gifts, peculiarly fitted for the work of the ministry; and the eldest daughter Margaret died in "the peace of believing" in March 1880. Of those who survive, the eldest, Kenneth, is a Free Church minister (at Moffat), and the author of a Memoir of the public life of the late Brownlow North.

of the flock, "over which the Holy Ghost had made them overseers." It was accordingly, in the fulness of the blessing of the Gospel of Christ, that Mr Moody Stuart was brought back to those from whom he had been separated unwillingly for a season. We have been told by one of those who worshipped in St Luke's on the first Sabbath after his return, of the profound impression made on the congregation which crowded the church, and of the emotion, never forgotten, which thrilled the whole assemblage when the preacher opened the services with the appropriate lines :—

" I shall not die, but live, and shall
The works of God discover.
The Lord hath me chastised sore,
But not to death given over."—Ps. cxviii. 17, 18.

Meanwhile the Disruption of the Church of Scotland had taken place. There had never been any uncertainty in Mr Moody Stuart's own mind as to the necessity of maintaining at all hazards the principles of Non-intrusion and Spiritual Independence, and the Church at large had received full proof of the thoroughness of his sympathy with the party by which these principles were maintained, for St Luke's was conspicuously honoured in some of the most momentous events of these stirring times.* As to the congregation, there was, so far as we have been able to learn, little difference of opinion amongst the members

* On 11th August 1840, the Solemn Engagement by which many members of the Church of Scotland pledged themselves to be faithful to the liberties of the Church and the crown-rights of the Redeemer was signed in St Luke's. On 18th November 1840, the Commission of the General Assembly met in St Luke's when no other Established church in the city was opened to receive it. On 25th August 1841, an extraordinary meeting of the Commission of the General Assembly was held in St Luke's, at which the same resolution as had been declared in the Solemn Engagement a year before was adopted by the Commission. On 24th May 1842, the overture which was on 30th May adopted by the General Assembly of that year as the Claim of Right, was subscribed in St Luke's by members of the Assembly.

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regarding the duty of the church ; as to the Session, all the twelve elders* signed the Act of Separation and Deed of Demission at a meeting of which the Minute-book preserves a touching record, on 19th June 1843, and Mr Moody Stuart took an early opportunity of adhibiting his signature to the same testimony after he returned.†

That the congregation which so unanimously left the Establishment was *morally* bound at the same time to quit the building in which they had hitherto worshipped, no one ever presumed to affirm. The Established Church for which the *quoad sacra* chapel in Young Street was built, was the Church by which, on 31st May 1834, the “Declaratory Enactment as to Chapels of ease” was passed, and by which the promises encouraging the erection of such chapels had been faithfully implemented. Those who built St Luke’s, including all the trustees, were for the most part still living, and had given, by their adherence to the Free Church, the clearest proof that they never intended it to be connected with an Establishment which repudiated the Chapel Enactment, or else confessed that the fulfilment of its provisions lay beyond the constitutional functions of the Church: for of the Kirk-Session of St George’s, who bought the original site for £655, the smaller proportion had remained in the Established Church ; and of the sum of £4445

* Messrs Stothert, Russell, Macdonald (the General Treasurer of the Free Church), Gardner, Howden, Hogg, Smith, M’Cheyne, Pringle, Boyack, Henderson, and Robertson.

† The first intimation which Mr Moody Stuart received of the actual consummation of the Disruption was somewhat singular. Arriving in Plymouth after the two months’ voyage from Brazil, he searched earnestly the columns of the English newspapers for information as to what had taken place, but found nothing beyond occasional allusions to the troubles of the Church in Scotland, until his eye fell upon a short paragraph mentioning the induction of the Rev. — — as minister of the parish of Kilsyth. It was in reading of the transference of the emoluments and the manse of the pastor of Kilsyth to another, that he first learned that the ministers who esteemed the principles of the Church of Scotland more highly than the privileges of connection with the State, had made the sacrifice which conscience required of them.

spent in the erection of the Church, less than £70 was contributed by parties who remained in the Establishment after the Disruption. For nearly six years no attempt was made to disturb the congregation's possession and use of the building,—but at length after the decision of other cases had established precedents enough to show that the question of ownership would be decided by an appeal to the terms of the trust-deed, without equitable and honourable consideration of the intention of the parties who prepared it, the Kirk-Session of St. George's (Established Church), sent notice to the Session of Free St. Luke's on 1st March 1849, requiring the congregation to quit the church in order that "*the chapel might be applied strictly to the purposes of the trust*" (!), but offering respite until Martinmas, so that time might be given for necessary arrangements as to another place for worship. The Session of Free St. Luke's declined "to accept a small kindness in palliation of a great wrong," and the congregation held the last meetings for public worship within the walls of the church in Young Street on the following Sabbath, 4th March 1849. For more than three years they met in the Hall, 5 Queen Street, until 27th June 1852, when their large new church in 43 Queen Street was ready for occupation. For a season, doubtless, many looked back with lingering regret to the place in which their altar had been at the first, but the blessing of God was given very abundantly in the new church. Mr Moody Stuart's own ministry continued to be honoured as before with the success which attends clear, full, and experimental preaching of the Gospel of Christ, and this, together with the labours of Brownlow North and others, whose help was heartily welcomed, made St Luke's, for many years, widely known as a centre of evangelistic life and effort. In 1874, Mr. Moody Stuart, with the concurrence of the office-bearers and congregation of St Luke's, requested the General Assembly to sanction the appointment of a colleague and successor, as the burden of the undivided pastorate had been for some time felt by him to be beyond his strength. The request

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was granted, and the congregation having addressed a unanimous call to the writer of this notice, he left Lochwinnoch, after a ministry of sixteen and a-half years in that place, and was inducted in Free St Luke's on 22nd June 1876.*

In 1875, Mr Moody Stuart had received from the University of Glasgow the degree of D.D., and had been invited by the Free Church to be Moderator of the General Assembly held at Edinburgh in that year. His claim to both of these honours was universally and cordially conceded. In acknowledging the merit of the contributions by which he had added to the literary wealth of the country, his Alma Mater endorsed what had been already certified by a large measure of popular acceptance. These writings claimed esteem, not only by their intrinsic value, but also by the charm of a unique and attractive style.* And in promoting him to the Moderator's Chair, the Free Church willingly acknowledged, not merely forty years of faithful effective service in one of her most conspicuous congregations, but also the prompt and influential counsel with which he had always aided the discussion of subjects engrossing public attention, and above all, his unwearied fidelity in the office of convener of her Mission to the Jews, a cause which has for a whole generation owed a great measure of its success to the unshaken confidence in the promises of God, and the burning enthusiasm for Israel's welfare, which have given eloquence and power to the appeals made from year to year by Dr Moody Stuart on its behalf.

Dr Moody Stuart continues to preach, as an ordinary rule, alternately

* Besides numerous occasional discourses and pamphlets on topics of public interest, Dr Moody Stuart had then published "The Life of Elizabeth the last Duchess of Gordon," "Recollections of John Duncan, D.D.," "The Land of Huss," "Commentary on the Song of Solomon," "Capernaum," and "The Three Marys." To these he has added within the last few years several brief treatises on subjects connected with the tendencies of modern Biblical Criticism, which are the fruits of mature thinking and scholarly research, "Moses on the Plains of Moab," "The Prophecy of Isaiah," "The Fifty-First Psalm," "The Fall of Babylon: Its Prediction not Anonymous."

with his colleague. His voice was never strong, and by reason of years, the limits within which he can be distinctly heard by his audience are now more circumscribed, but he has retained in a rare degree freshness of style and warmth of interest in proclaiming the glorious Gospel. With a brief sketch of our impressions of his ordinary pulpit work we shall close this notice.

In his public prayers, the confession of sin is not a mere repetition of formal phrases of self-humiliation, but a reverent and careful acknowledgment of felt transgression ; the mercies of redemption are spoken of with unfeigned thanksgiving, according to the measure of recent personal experience ; the various ranks, conditions, and circumstances of men are remembered with considerable variety of detail ; any outstanding public calamity or deliverance is made the subject of allusion maturely considered and felicitously expressed ; the salvation of the heathen, the gathering in of the lost sheep of the house of Israel, the interests of the kingdom of Christ at home, and the peace of all nations are remembered in definite and urgent intercession, while, perhaps above everything else, the hearts of the worshippers are drawn out in fervent supplication for the present gracious working of the Holy Spirit, without whom prayer obtains no blessing, and preaching has no power.

The sermon is not read, but spoken from notes on the pages of an interleaved Bible. The gestures, including occasional transitions from one side of the pulpit to the other, suggest rather the unconscious action of a thinker absorbed in the excogitation of his theme, than of an orator bespeaking the attention of his hearers. The text (or texts, for the discourse is often based upon several cognate or contrasted passages), having been announced, a brief introduction presents, in short, almost epigrammatic sentences, some striking thought, after which the leading divisions of the sermon are intimated, so as to indicate at a glance the region to be traversed. The discussion of these topics in succession seldom occupies less than three-quarters of an hour. The preacher has

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and religious wellbeing of those around him. He had for two or three years contemplated the great change as approaching, and early in 1868, increasing weakness warned the relatives that it was near. On 18th May 1868 Mr Thomson sent a message to Dr Candlish, expressing a hope that God would be with the General Assembly. His dying utterances were, "Bought with a price," "Swallowed up in victory;" on Wednesday night, the 20th May 1868, his spirit departed.

Mr Thomson bequeathed his valuable museum and extensive library, and about £16,000 in money to the Free Church College in Aberdeen. The money was apportioned for bursaries, maintenance of museum and library, a lecturer on natural science and theology, and "to increase the too small salaries of the Professors."

The large collection of journals, letters, and other MSS. was placed in the hands of the Rev. Professor Smeaton, who had kindly agreed to prepare a memoir of his departed friend. The work was faithfully performed; and a most interesting volume was published in 1869. Of the Professor's labours the writer of this notice has freely availed himself.

At the close of the "Funeral Sermon," the late Principal Lumsden said:—

"He enrolled himself from the outset among the adherents to the cause of the Church's independence, and was one of the most eminent of that noble band of elders whom God in His signal grace gave us at the time of the Disruption, composed of men so conspicuous by social station, and professional renown, and Christian character, that I know not that the annals of any church, at any period, can supply the like." . . . "Called by his social status to mingle much with men of all classes and opinions, he was amongst them all, and at all times, the consistent disciple, never ashamed to confess Christ, always adorning the doctrine by his varied intelligence and his gentlemanly urbanity, by his meekness, wisdom, firmness, and self-possession."

R. L.

